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THE
PROMETHEUS
OF
ÆSCHYLUS,

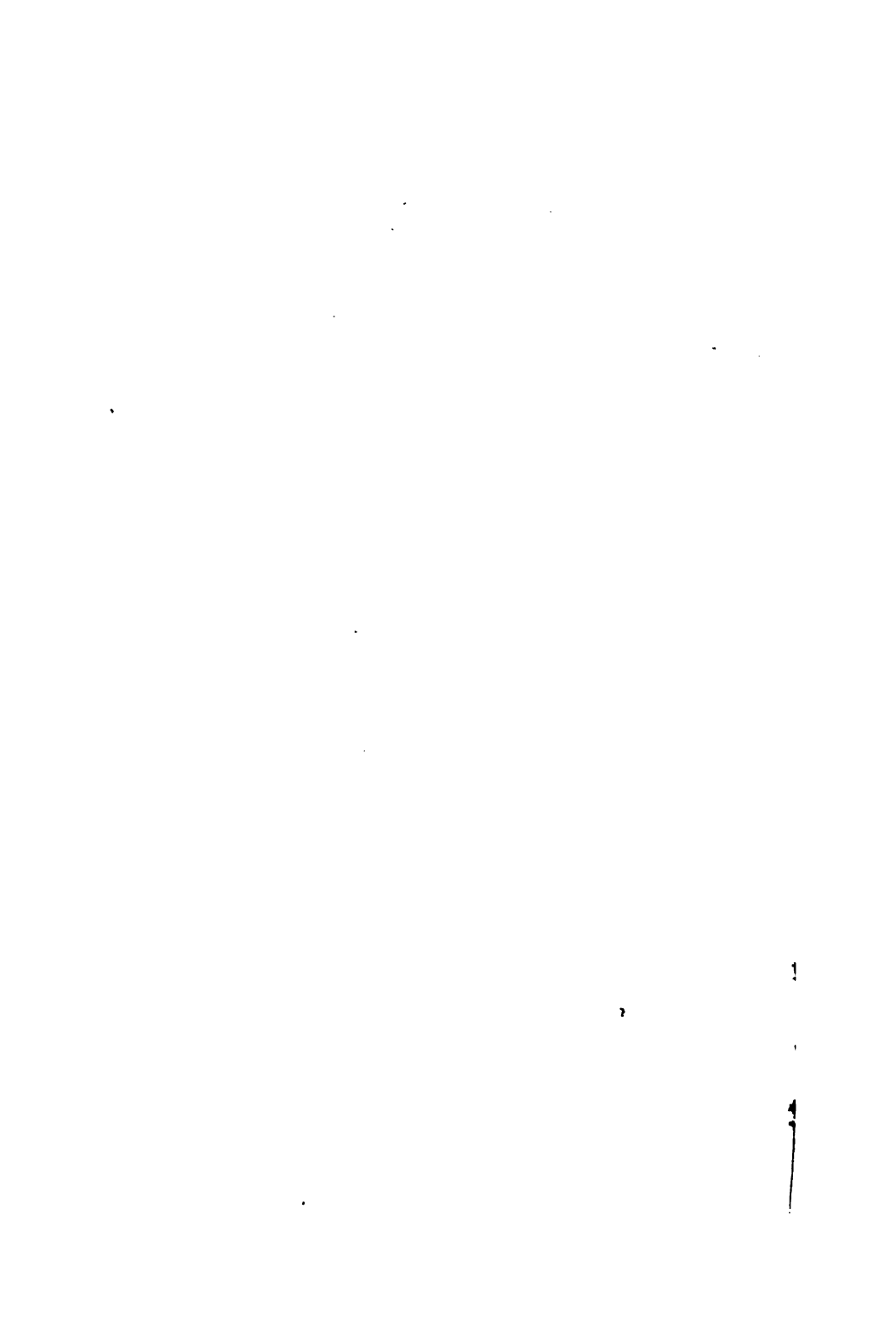
WITH
NOTES,

FOR
THE USE OF COLLEGES IN THE UNITED STATES.

By T. D. WOOLSEY,
PROFESSOR OF GREEK IN YALE COLLEGE.

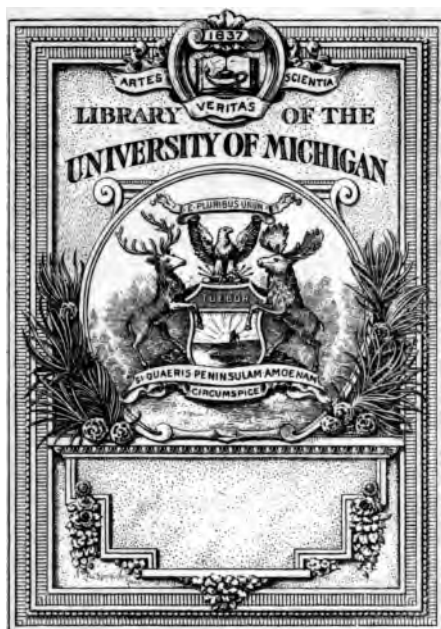
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1837.



WOOLSEY'S
GREEK TRAGEDIES.

VOL. II.



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WOOLSEY'S
GREEK TRAGEDIES.

VOL. II.

Introduction

Dear Sir,

Yours truly,

19-33

A SELECTION

OF

GREEK TRAGEDIES,

WITH NOTES,

FOR THE USE OF COLLEGES, AND FOR

PRIVATE READING.

BY T. D. WOOLSEY,

PROFESSOR OF GREEK IN YALE COLLEGE.

VOL. II. CONTAINING

THE PROMETHEUS OF ÆSCHYLUS,

AND

THE ELECTRA OF SOPHOCLES.

BOSTON:

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1837.

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THE
P R O M E T H E U S
OF
ÆSCHYLUS,
WITH
NOTES,
FOR

THE USE OF COLLEGES IN THE UNITED STATES.

By T. D. WOOLSEY,
PROFESSOR OF GREEK IN YALE COLLEGE.

—◆—

BOSTON:
JAMES MUNROE & CO.
1837.

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P R E F A C E .

THE subject of this tragedy is a struggle between absolute power and the spirit of freedom as displayed by an unsubdued will amid the severest sufferings. Prometheus is condemned by the ruler of the Gods to atone for having stolen fire from heaven, by being nailed and chained to a lonely rock. There can be but little action in such a plot, where the chief character is passive; but the poet has thrown into it a very deep interest by the person of the sufferer and the grandeur of the scenery, while the few incidents of the play tend directly or by contrast to manifest the unconquerable will of Prometheus. His offence itself enlists our sympathies; it was, that he raised the human race from the lowest misery, against the will of a tyrant who sought to destroy it. He is a divinity, and the chief of the allies through whose aid Jupiter tore the sceptre from his father's hand; and by his prophetic spirit he looks through long ages of torture to the time when he is destined to be loosed. Thus, though powerless, he is not in despair; but, alive as he is to the feeling of pain, and bemoaning, as he does, his lot, he can yet make up his mind to come to no terms with his oppressor, and already triumphs in the prospect that Jupiter will be forced, for his own sake, to set him free.

The place of his punishment is a rock in Scythia near the ocean and remote from Mount Caucasus. (Comp. vv. 2, 422, 573, 719.) Herein the poet departed from the received fable, of which the scene was Caucasus; and he did this, it seems, in order to furnish a probable ground for the chorus of sea nymphs to assemble.

The play opens with the preparatives for the torture. Force and Strength, two giant ministers of Jove, accompanied by Vulcan, appear upon the stage; Force is a mute spectator, and his office may be conceived to have been that of dragging the struggling God to the place. But Strength oversees the fulfilment of the sentence; and, while Vulcan drives the nails, and clasps the chains, he chides the tardiness of the work and taunts Prometheus with the folly of his opposition to the Gods. After these executioners have withdrawn, the chorus of sea nymphs (probably fifteen in number), hearing the sound of driven steel, assemble and condole with their kinsman: they are the representatives of that honest but weak class, whose open sympathy with the oppressed is beneath the tyrant's notice. Oceanus, their father, next appears, gives wholesome advice to Prometheus, and offers to intercede with Jove in his behalf. The offer is scorned, and indeed was made rather for form's sake, than from any belief that it would be accepted. Oceanus is one who feels a degree of kindness for the oppressed, but wishes mainly to keep himself out of danger and to stand well with both parties. After his departure, Prometheus, as one who has resolved to endure his evils and who seeks to occupy his mind with other thoughts, tells the chorus the blessings which he had conferred upon mankind by the gift of fire. Thus he calls forth our interest, and shows the malignity of Jupiter.

A new sufferer now appears. Io, the victim of lust and vengeance, driven through the wildest parts of the earth in an altered form, passes the spot where Prometheus is chained. He predicts her future course, and relates her past wanderings. She leaves the place, goaded by the same maddening spectre of Argus which drove her thither. The dramatic connexion of this part with the rest of the play is somewhat remote. It lies partly in the fact that Prometheus and Io are victims of the same oppression; but chiefly in the decree of fate, that one of her descendants, Hercules, shall loose him from his bonds. But, viewed in regard to internal unity, this part is quite one with the rest, and Io, by the entire contrast of her character in the same circumstances, acts as a foil to Prometheus. *She* is all passive endurance; *he*, free resistance; she is despair, and he hope. Even their very woes are contrasted: he, the free one, is chained, and she, the passive one, is set free to wander at large. It must have been the perception of the effect of these contrasts that led the poet, perhaps unconsciously, to select the story of Io from the variety of incidents which he might have woven into the plot.

Prometheus boasts, before Io and the chorus, that he foresees a ruinous marriage, into which Jupiter will enter, unaware of his danger. Mercury now appears, to demand what marriage he speaks of. He refuses to tell; and the play closes with a wilder display of vengeance than that with which it opened. The bolt is hurled from heaven; the elements are thrown into disorder; the rocks are blasted around Prometheus; his body is thunder-riven; but, unyielding still, he cries to the air and to his mother Themis to behold the injustice which he is suffering. "The triumph of subjection," says Schlegel, "was

never celebrated in more glorious strains, and we have difficulty in conceiving how the poet could sustain himself on such an elevation."

Æschylus seems to have written three plays upon the story of Prometheus. The first in order of subject was Prometheus *πυρκαεύς*, or *πύρφορος*, acted when Meno was Archon (Olymp. 67, 4, B. C. 372), with Phineus, Persæ, and Glaucus Potnieus. (Argument of Persæ.) This was a satyric piece, as is evident from a comic verse cited by Plutarch, and from its being named last in the tetralogy or set of four plays exhibited together by our author, — a place which the satyric pieces in the lists of plays always take. The second and third in order of subject were Prometheus *δεσμώτης* and Prometheus *λύόμενος*. An ambiguous expression of the Scholiast on 522 of the former has led some critics to suppose that the two were acted together. Others regard the titles *πυρκαεύς* and *πύρφορος* as pertaining to two different plays, the latter of which formed a trilogy with the two named above. There seems to be no evidence in support of this latter point, and it is not very probable in itself that Æschylus wrote two plays upon the matter of procuring the fire for men, nor does the catalogue of his plays speak of more than three written upon this subject. And, whatever may be the meaning of the Scholiast above referred to, the fact that the scene of the present play is laid in Scythia near the ocean, and of the Prometheus *λύόμενος* upon Caucasus, makes against their being performed together. Those who wish to enter further into these points of literary history are referred to the "Æschylische Trilogie" of Professor Welcker of Bonn, (Darmstadt, 1824,) who maintains that Æschylus wrote his tragic dramas by trilogies, i. e. three together upon a connected subject; and to a disquisition of Hermann on the "Prometheus Loosed,"

(*Opuscula*, 4, 253 — 283). This eminent scholar has strung together the fragments of the play with singular dexterity.

The time when the "Chained Prometheus" was acted is uncertain. There is a prophecy at v. 367 of an eruption of Mount *Ætna*, which must allude to one that took place according to the *Parian Chronicle* in Olymp. 75, 2, or according to *Thucydides* (3. sub fin.) several years later. This was the second eruption since the settlement of the Greeks in Sicily, and indeed the first of which any thing besides the mere event is known. Again, vv. 347 — 372 contain, as I think, a clear imitation of *Pindar's* first *Pythian*, which was composed Olymp. 77, 3; or, as *Boeckh* (on *Pind. Pyth.* 1.) thinks, 76, 3. *Æschylus* went to Sicily after 77, 4, and stayed there until his death, but still brought forward plays upon the Athenian stage. We seem to have then the time before which this part of the play could not be written; but the passage may have been added on a reacting in Sicily, — a supposition which will account for its episodical character and for its being given, in the ordinary text, to the wrong person.

In preparing this edition of the *Prometheus*, the editor has derived much assistance from the labours of *Schütz*, *Blomfield*, and *Wellauer*. The text follows, in general, that of *W. Dindorf* in his "*Poetæ Scenici*," but not without a number of deviations; the reasons for which are either stated in the notes, or may be drawn from *Wellauer's* various readings. Not having access to *Butler's* bulky edition, or to those of older scholars, the editor is indebted for his knowledge of the labors of the latter to *Schütz's* edition, or to *Morell's Prometheus*, whence also the *Scholia* are cited. *Scholefield's Æschylus*, *Dunbar's Prometheus* in "*Græca Majora*," Vol. 3, and a recent edition of this play published by *Valpy*, in London, have been at hand, without being of

much use. Elmsley's review of Blomfield's *Prometheus* in the *Edinburgh Review*, No. 33, is of great value, like all the productions of that eminent scholar. The editor has aimed to acknowledge his obligations to others, but may have sometimes omitted doing so, from a desire of brevity, or from a forgetfulness of the source whence he drew.

Yale College, New Haven,
April 9th, 1836.

ΔΙΣΧΥΔΟΥ
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

Τ Π Ο Θ Ε Σ Ι Σ .

Προμηθεύς ἐν Σκυθίᾳ δεδεμένον διὰ τὸ κεκλοφέναι τὸ πῦρ πυνθάνεται Ἰὼ πλανωμένη ὅτι κατ' Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέχεται τὸν Ἑπαφον. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Διὶ. προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπὸ τινος οἰκείου νιού. τέλος δὲ βροντῆς γενομένης ἀφανῆς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιία ἐν παρεκβάσει παρὰ Σοφοκλεῖ ἐν Κολχίσι, παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ ἐπὶ τὸ Καυκάσιον ὄρος· ὁ δὲ χορὸς συνέστηκεν ἐξ Ὡκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστὶ Προμηθεὺς δέσας.

Ἰστίον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδεσθαι τὸν Προμηθεά, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὡκεανού, ὡς ἀπὸ τῶν πρὸς τὴν Ἰῶ λεγομένων ἔξεστι συμβαλεῖν.

Λ Λ Λ Ω Σ .

Προμηθεὺς ἐκ Διὸς κεκλοφόμενος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι' οὗ τέχνας πάσας ἀνθρώποι εὗροντο, ὀργισθεὶς ὁ Ζεὺς

παραδίδωσιν αὐτὸν Κράτει καὶ Βίᾳ, τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἡφαίστῳ, ὡς ἂν ἀγαγόντες πρὸς τὸ Κανκάσιον ὄρος δεσμοῖς σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὗ γενομένου παραγίνονται πᾶσαι αἱ Ὠκεαναῖαι νύμφαι πρὸς παραμυθίαν αὐτοῦ, καὶ αὐτὸς ὁ Ὠκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεΐ, ἵνα ἀπειθῶν πρὸς τὸν Δία δεήσει καὶ λιταῖς πείσῃ αὐτὸν ἐκλῦσαι τοῦ δεσμοῦ Προμηθέα· καὶ Προμηθεὺς οὐκ ἔα, τὸ τοῦ Διὸς εἰδὼς ἄκαμπτον καὶ θρασύ· καὶ ἀναχωρήσαντος τοῦ Ὠκεανοῦ παραγίνεται Ἰὼ πλανωμένη, ἣ τοῦ Ἰνάχου, καὶ μανθάνει παρ' αὐτοῦ ἅ τε πέπονθε καὶ ἅ πείσεται, καὶ ὅτι τῶν αὐτῆς ἀπογόνων λύσει αὐτὸν, ὃς ἦν ὁ Διὸς Ἡρακλῆς, καὶ ὅτι ἐκ τῆς ἐπαφῆσεως τοῦ Διὸς τέξει τὸν Ἑπαφόν. Θρασυστομοῦντι δὲ Προμηθεῖ κατὰ Διὸς, ὡς ἐκπεσεῖται τῆς ἀρχῆς ὑφ' οὗ τέξεται παιδὸς, καὶ ἄλλα βλάβημα λέγοντι, παραγίνεται Ἐρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῷ κεραυνὸν, εἰ μὴ τὰ μέλλοντα συμβῆσθαι τῷ Διὶ εἴπῃ· καὶ μὴ βουλόμενον βροντῇ καταφάγεῖσα αὐτὸν ἀφανίζει.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ ἐπὶ τὸ Κανκάσιον ὄρος, ἣ δὲ ἐπιγραφὴ τοῦτου ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΤΟΥΤΟ

ΚΡΑΤΟΣ.

Χθονὸς μὲν εἰς τηλουρὸν ἤκομεν πέδον,
Σκύθην ἔς οἶμον, ἄβατον εἰς ἐρημίαν.
Ἦφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
ὥς σοι πατήρ ἐφεῖτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμαῖσαι
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ἄπασεν· τοιᾷσδὲ τοι
ἁμαρτίας σφὲ δεῖ θεοῖς δοῦναι δίκην,
ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπον.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
ἔχει τέλος δὴ, κούδεν ἐμποδῶν ἔτι·
ἐγὼ δ' ἄτολμός εἰμι συγγενῇ θεὸν
δῆσαι βία φάραγγι πρὸς δυσχειμέρῃ.
πάντως δ' ἀνάγκη τῶνδὲ μοι τόλμαν σχεθεῖν·
ἐξωριάζειν γὰρ πατρὸς λόγους βαρύν.
τῆς ὀρθοβούλου Θέμιδος αἰπνυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ,
ἵν' οὔτε φωνὴν οὔτε τοῦ μορφὴν βροτῶν

ὅψει, σταθευτὸς δ' ἡλίου φοῖβη φλογί
 χροιάς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι
 ἢ ποικιλείμων νύξ ἀποκρύψει φάος·
 πάχνην θ' ἑῶαν ἥλιος σκεδᾷ πάλιν. 25
 αἰὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
 τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
 τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου.
 θεὸς θεῶν γὰρ οὐχ ὑποπτήσων χόλον
 βροτοῖσι τιμὰς ὥπασας πέρα δίκης. 30
 ἀνθ' ὧν ἀτερπῇ τήνδε φρονήσεις πέτραν,
 ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ·
 πολλοὺς δ' ὀδυρμούς καὶ γόους ἀνωφελεῖς
 φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
 ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ. 35

ΚΡΑΤΟΣ.

εἶεν, τί μέλλεις καὶ κατοικίτζει μάτην;
 τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεόν,
 ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;

ΗΦΑΙΣΤΟΣ.

τὸ ξυγγενές τοι δεινὸν ἦ θ' ὁμιλία.

ΚΡΑΤΟΣ.

ξύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων 40
 οἷόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;

ΗΦΑΙΣΤΟΣ.

αἰὶ γε δὴ νηλὴς σὺ καὶ θράσους πλέως.

ΚΡΑΤΟΣ.

ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
 τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 7

ΗΦΑΙΣΤΟΣ.

ὦ πολλὰ μισηθεῖσα χειρωναξία. 45

ΚΡΑΤΟΣ.

τί νιν στυγεῖς ; πόνων γάρ, ὥς ἀπλῶ λόγῳ,
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

ΗΦΑΙΣΤΟΣ.

ἔμπας τίς αὐτήν ἄλλος ὄφελεν λαχεῖν.

ΚΡΑΤΟΣ.

ἅπαντ' ἐπ' ἄχθῃ πλὴν θεοῖσι κοιρανεῖν.
ἔλευθερος γὰρ οὐ τις ἐστὶ πλὴν Διός. 50

ΗΦΑΙΣΤΟΣ.

ἔγνωκα, τοῖσδε κοῦδὲν ἀντειπεῖν ἔχω.

ΚΡΑΤΟΣ.

οὐκουν ἐπέξει δεσμὰ τῷδε περιβαλεῖν,
ὥς μή σ' ἐλινύοντα προσδερχθῇ πατήρ ;

ΗΦΑΙΣΤΟΣ.

καὶ δὴ πρόχειρα ψάλια δέρεσθαι πάρα.

ΚΡΑΤΟΣ.

λαβὼν νιν, ἀμφὶ χερσὶν ἐγκρατεῖ σθένει
ῥαιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις. 55

ΗΦΑΙΣΤΟΣ.

περαίνεται δὴ κοῦ ματᾶ τοῦργον τόδε.

ΚΡΑΤΟΣ.

ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα.
δεινὸς γὰρ εὗρεῖν καὶ ἀμηχάνων πόρους.

ΗΦΑΙΣΤΟΣ.

ἄραρεν ἦδε γ' ὠλένη δυσεκλύτως. 60

ΚΡΑΤΟΣ.

καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα

μάθη σοφιστῆς ὢν Διὸς νωθέστερος.

ΗΦΑΙΣΤΟΣ.

πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.

ΚΡΑΤΟΣ.

ἄδαμαντίνον νῦν σφηνὸς αὐθάδη γνάθον
στέρονων διαμπὰξ πασσάλευ' ἐρῶμένως.

65

ΗΦΑΙΣΤΟΣ.

αἰαῖ, Προμηθεῦ, σῶν ὑπερ στένω πόνων.

ΚΡΑΤΟΣ.

σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπερ
στένεις ; ὅπως μὴ σαντὸν οἰκτιεῖς ποτέ.

ΗΦΑΙΣΤΟΣ.

ὄρᾳς θέαμα δυσθέατον ὄμμασιν.

ΚΡΑΤΟΣ.

ὄρῳ κυροῦντα τόνδε τῶν ἐπαξίων.

70

ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.

ΗΦΑΙΣΤΟΣ.

δραῖν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

ΚΡΑΤΟΣ.

ἦ μὴν κελεύσω, κάπιθωῦξω γε πρός.

χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.

ΗΦΑΙΣΤΟΣ.

καὶ δὴ πέπρακται τοῦργον οὐ μακροῦ πόνου.

75

ΚΡΑΤΟΣ.

ἐρῶμένως νῦν θεῖνε διατόρους πέδας ·

ὥς οὐπιτιμητῆς γε τῶν ἔργων βαρύνς.

ΗΦΑΙΣΤΟΣ.

ὁμοία μορφῇ γλώσσά σου γηγύεται ·

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 9

ΚΡΑΤΟΣ.

σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχύτητα μὴ 'πίπλησέ μοι. 80

ΗΦΑΙΣΤΟΣ.

στείχωμεν, ὥς κῶλοισιν ἀμφίβληστρο' ἔχει.

ΚΡΑΤΟΣ.

ἐνταῦθα νῦν ὕβριζε, καὶ θεῶν γέρα
συλῶν, ἐφημέροισι προστίθει. τί σοι
οἰοί τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων ;
ψευδωνύμως σε δαίμονες Προμηθέα 85
καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθέως,
ὅτω τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης.

ΠΡΟΜΗΘΕΥΣ.

ᾧ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμητόρ τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ· 90
ἴδεσθέ μ' οἷα πρὸς θεῶν πάσχω θεός.
δέρχθηθ' , οἷαις αἰκίαισιν
διακναιόμενος τὸν μυριετῇ
χρόνον ἀθλεύσω. 95

τοιόνδ' ὁ νέος ταγὸς μακάρων
ἔξεῦρ' ἐπ' ἐμοὶ δεσμὸν αἰκῆ.
φεῦ φεῦ, τὸ παρὸν τό τ' ἐπερχόμενον
πῆμα στενάχω, πῇ ποτε μόχθων
χρῆ τέρματα τῶνδ' ἐπιτεῖλαι. 100

καίτοι τί φημί ; πάντα προὔξεπίσταμαι
σκεθρῶς τὰ μέλλοντ' , οὐδέ μοι ποταίνιον
πῆμ' οὐδὲν ἤξει. τὴν πεπρωμένην δὲ χρῆ
αἶσαν φέρειν ὥς ῥᾶστα, γιγνώσκονθ' , ὅτι

τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος. 105

ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
οἶόν τέ μοι τάσδ' ἔστί. θνητοῖς γὰρ γέρα
πορῶν, ἀνάγκαις ταῖσδ' ὑπέζευγμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς 110

πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιάσδε ποινὰς ἀμπλακημάτων τίνω,
ὑπαιθρίοις δεσμοῖσι πασσαλευτὸς ὦν.
ᾶ ᾶ, ἔα ἔα.

τίς ἀχῶ, τίς ὁδμὰ προσέπτα μ' ἀφεγγῆς, 115

θεόσυτος, ἣ βρότειος, ἣ κεκραμένη;
ἔκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρὸς, ἣ τί δὴ θέλων;
ὄρᾳτε δεσμώτην με δύσποτμον θεόν,
τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς 120

δι' ἀπεχθείας ἔλθόνθ', ὅπόσοι
τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.
φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
πέλας οἰωνῶν; αἰθὴρ δ' ἔλαφραῖς 125

πτερυγῶν ριπαῖς ὑποσυρίζει.
πᾶν μοι φοβερόν τὸ προσέρπον.

ΧΟΡΟΣ.

μηδὲν φοβηθῆς· φιλία γὰρ ἦδε τάξις, πτερυγῶν
θουαῖς ἀμίλλαις, προσέβα τόνδε πάγον, πατρῶας
μόγισ παρειπουῖσα φρένας. 130

κραιπνοφόροι δέ μ' ἔπεμψαν αὖραι·

128 — 135. = 144 — 151.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 11

κτύπου γὰρ ἄχω χάλυβος
 διῆξεν ἄντρον μυχόν, ἐκ δ' ἐπληξέ μου τῶν θεμε-
 ρῶπιν αἰδῶ.
 σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ. 135

ΠΡΟΜΗΘΕΥΣ.

αἰαῖ, αἰαῖ,
 τῆς πολυτέκνον Τηθύος ἔκγονα,
 τοῦ περὶ πᾶσάν θ' εἰλισσομένου
 χθόν' ἀκοιμήτῳ ξεύματι παῖδες
 πατρὸς Ὡκεανοῦ· δέρχθητ', εἰσίδεσθ', 140
 οἷῳ δεσμῷ προσποροπατὸς
 τῆσδε φάραγγος σκοπέλοις ἐν ἄκροισ
 φρουρὰν ἄζηλον ὀχῆσα.

ΧΟΡΟΣ.

λεύσσω, Προμηθεῦ· φοβερά δ' ἐμοῖσιν ὅσσοις
 ὀμίχλα
 προσῆξε πλήρης δακρύων, σὸν δέμας εἰσιδούσα 145
 πέτραις προσαναινόμενον
 ταῖς ἀδαμαντοδέτοισι λύμαις·
 νέοι γὰρ οἰακονόμοι
 κρατοῦσ' Ὀλύμπου· νεοχμοῖς δὲ δὴ νόμοις Ζεὺς
 ἀθέτως κρατύνει, 150
 τὰ πρὶν δὲ πελώρια νῦν αἰστοῖ.

ΠΡΟΜΗΘΕΥΣ.

εἰ γὰρ μ' ὑπὸ γῆν νέρθεν τ' Αἴδου
 τοῦ νεκρὸδέγμονος εἰς ἀπέραντον
 Τάρταρον ἦκεν,
 δεσμοῖς ἀλύτοις ἀγρίως πελάσας, 155
 ὥς μήτε θεὸς μήτε τις ἄλλος

τοῖσδ' ἐπεγήθει.

νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθοροῖς ἐπίχαρτα πέπονθα.

ΧΟΡΟΣ.

τίς ὧδε τλησικάρδιος
θεῶν, ὅτῳ τὰδ' ἐπιχαρῇ ; 160
τίς οὐ ξυνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός ; ὁ δ' ἐπικότως ἀεὶ
τιθέμενος ἄγναμπτον νόον,
δάμναται οὐρανίαν
γένναν · οὐδὲ λήξει, πρὶν ἂν ἡ κορέσῃ κέαρ, ἢ
παλάμα τινὶ 165
τὰν δυσάλωτον ἔλῃ τις ἀρχάν.

ΠΡΟΜΗΘΕΥΣ.

ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς
ἐν γυιοπέδαις αἰκίζομένου,
χρεῖαν ἔξει μακάρων πρύτανις,
δεῖξαι τὸ νέον βούλευμ' ὑφ' ὅτου 170
σκῆπτρον τιμάς τ' ἀποσῶλᾷται.
καί μ' οὔτι μελιγλώσσοις πειθοῦς
ἐπαοιδᾷσιν
θέλξει, στερεάς τ' οὔ ποτ' ἀπειλὰς
πτήξας τόδ' ἐγὼ καταμηνύσω, 175
πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ,
ποινάς τε τίνειν
τῇσδ' αἰκίας ἐθελήσῃ.

ΧΟΡΟΣ.

σὺ μὲν θρασύς τε καὶ πικραῖς
δύναισιν οὐδὲν ἐπιχαλᾷς,

159 — 166. = 178 — 185.

ΠΡΟΜΗΘΕΥΣ ΛΕΞΜΕΤΗΣ. 13

ἄγαν δ' ἔλευθεροστομεῖς. 180

ἐμᾶς δὲ φρένας ἐρέθισε διάτορος φόβος ·

δέδια γὰρ ἀμφὶ σαῖς τύχαις,

πᾶ ποτε τῶνδε πόνων

χρὴ σε τέρμα κέλσαντ' ἐσιδεῖν. ἀκίχητα γὰρ ἦθεα

καὶ κέαρ

ἀπαράμυθον ἔχει Κρόνον παῖς. 185

ΠΡΟΜΗΘΕΥΣ.

οἶδ' ὅτι τραχὺς καὶ παρ' ἐαντῷ

τὸ δίκαιον ἔχων Ζεὺς · ἀλλ' ἐμῖπας

μαλακογνώμων

ἔσται ποθ', ὅταν τάντῃ φαισθῇ ·

τὴν δ' ἀτέραμνον στορέσας ὀργήν, 190

εἰς ἄρθμον ἐμοὶ καὶ φιλότῃτα

σπεύδων σπεύδοντί ποθ' ἥξει.

ΧΟΡΟΣ.

πάντ' ἐκκάλυπον καὶ γέγων' ἡμῖν λόγον,

ποίῳ λαβὼν σε Ζεὺς ἐπ' αἰτιάματι,

οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται · 195

δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.

ΠΡΟΜΗΘΕΥΣ.

ἀλγεινὰ μὲν μοι καὶ λέγειν ἐστὶν τάδε,

ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.

ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου,

στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, — 200

οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρης Κρόνον,

ὥς Ζεὺς ἀνάσσει δῆθ' οἱ δὲ τοῦμπαλιν

σπεύδοντες, ὥς Ζεὺς μήποτ' ἄρξειεν θεῶν, —

ἐνταῦθ' ἐγὼ τὰ λῶστα βουλευὼν, πιθεῖν

Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα, 205
 οὐκ ἡδυνήθην· αἰμύλας δὲ μηχανὰς
 ἀτιμάσαντες καρτεροῖς φρονήμασιν,
 ᾧοντ' ἄμοχθι πρὸς βίαν τε δεσπόσειν·
 ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις 210
 καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,
 τὸ μέλλον ἢ κραίνοιτο προὔτεθεσπίκει,
 ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν
 χρειή, δόλῳ δὲ τοὺς ὑπερέχοντας κρατεῖν.
 τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένον, 215
 οὐκ ἤξιώσαν οὐδὲ προσβλέψαι τὸ πᾶν.
 κράτιστα δὴ μοι τῶν παρεστώτων τότε
 ἐφαίνεται εἶναι προσλαβόντα μητέρα
 ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν.
 ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς 220
 κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον
 ἀντοῖσι συμμάχοισι. τοιάδ' ἔξ ἐμοῦ
 ὁ τῶν θεῶν τύραννος ὠφελημένος,
 κακαῖσι ποιναῖς ταῖσδ' ἐμ' ἐξημείψατο.
 ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι 225
 νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.
 ὁ δ' οὖν ἐρωτᾷ, αἰτίαν καθ' ἣντινα
 αἰκίζεται με, τοῦτο δὴ σαφηνιώ.
 ὅπως τάχιστα τὸν πατρῶον ἐς θρόνον
 καθέζेत', εὐθὺς δαίμοσιν νέμει γέρα 230
 ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο
 ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον
 οὐκ ἔσχεν οὐδέν', ἀλλ' αἰστώσας γένος
 τὸ πᾶν ἔχρηζεν ἄλλο φιτῦσαι νέον.
 καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 15

ἐγὼ δ' ἐτόλμησ' · ἐξελυσάμην βροτούς 235
 τοῦ μὴ διαρῆαισθέντας εἰς Ἄιδου μολεῖν.
 τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,
 πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν ·
 θνητούς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν
 οὐκ ἤξιώθην αὐτός, ἀλλὰ νηλεῶς 240
 ὦδ' ἐρῶνθμισμαι, Ζηνὶ δυσκλεῖς θέα.

ΧΟΡΟΣ.

σιδηρόφρων τε καὶ πέτρας εἰργασμένος,
 ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ
 μόχθοις · ἐγὼ γὰρ οὔτ' ἄν εἰσιδεῖν τάδε
 ἔχρηζον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ. 245

ΠΡΟΜΗΘΕΥΣ.

καὶ μὴν φίλοις ἔλεινός εἰσορᾷν ἐγώ.

ΧΟΡΟΣ.

μή πού τι προὔβης τῶνδε καὶ περαιτέρω ;

ΠΡΟΜΗΘΕΥΣ.

θνητούς γ' ἔπαιψα μὴ προδέρκεσθαι μόρον.

ΧΟΡΟΣ.

τὸ ποῖον εὐρῶν τῇσδε φάρμακον νόσου ;

ΠΡΟΜΗΘΕΥΣ.

τυφλάς ἐν αὐτοῖς ἐλπίδας κατῴκισα. 250

ΧΟΡΟΣ.

μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.

ΠΡΟΜΗΘΕΥΣ.

πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὤπασα.

ΧΟΡΟΣ.

καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι ;

ΠΡΟΜΗΘΕΥΣ.

ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.

ΧΟΡΟΣ.

τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν 265
αἰκίζεταί τε κοῦδαμῇ χαλᾷ κακῶν,
οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον ;

ΠΡΟΜΗΘΕΥΣ.

οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ.

ΧΟΡΟΣ.

δόξει δὲ πῶς ; τίς ἐλπίς ; οὐχ ὁρᾷς ὅτι 260
ἡμαρτες ; ὥς δ' ἡμαρτες, οὐτ' ἐμοὶ λέγειν
καθ' ἡδονὴν, σοὶ τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλων δ' ἐκλυσιν ζητεῖ τινά.

ΠΡΟΜΗΘΕΥΣ.

ἔλαφρόν, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντι¹⁾ ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην. 265
ἐκὼν ἐκὼν ἡμαρτον, οὐκ ἀρνήσομαι.
θνητοῖς δ' ἀρήγων, αὐτὸς εὐρύομην πόνους.
οὐ μὴν τι ποιναῖς γ' ὥόμην τοίαισί με
κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις,
τυχόντι' ἐρήμου τοῦδ' ἀγείτονος πάγου. 270
καὶ μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχῃ,
πέδοι δὲ βᾶσαι τὰς προσερχούσας τύχας
ἀκούσαθ', ὥς μάθητε διὰ τέλους τὸ πᾶν.
πειθήσθέ μοι, πείθεσθε, συμπονήσατε
τῷ νῦν μογούντι. ταῦτά τοι πλανωμένη 275
πρὸς ἄλλοι' ἄλλον πημονὴν προσιζάνει.

ΧΟΡΟΣ.

οὐκ ἀκούσαις ἐπεθώυξας

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 17

τοῦτο, Προμηθεῦ.

καὶ νῦν ἐλαφρῶ ποδὶ κραιπνόστυον

θᾶκον προλιποῦσ',

280

αἰθέρα θ' ἄγνόν πόρον οἰωνῶν,

ὀκριοέσση χθονὶ τῇδε πελῶ.

τοὺς σοὺς δὲ πόνους

χρηῶ δια παντὸς ἀκοῦσαι.

ΩΚΕΑΝΟΣ.

324

ἦκω δολιχῆς τέρμα κελεύθου,

διαμεινόμενος πρὸς σέ, Προμηθεῦ,

285

τὸν περυγῶν τόνδ' οἰωνόν

γνώμη στομίων ἄτερ εὐθύνων.

ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ.

τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως

ἔσαναγκάζει,

290

χωρὶς τε γένους, οὐκ ἔστιν ὄτῳ

μείζονα μοῖραν νείμαιμ' ἢ σοί.

γνώσει δὲ τὰδ' ὥς ἔτυμ', οὐδὲ μάτην

χαριτογλωσσεῖν ἐνι μοι. φέρε γὰρ

σήμαιν' ὅ τι χρή σοι ξυμπράσσειν.

295

οὐ γάρ ποτ' ἐρεῖς, ὥς Ὀκceanοῦ

φίλος ἐστὶ βεβαιότερός σοι.

ΠΡΟΜΗΘΕΥΣ.

ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν

ἦκεις ἐπόπτης; πῶς ἐτόλμησας, λιπῶν

ἐπᾶνυμόν τε ρεῦμα καὶ πειρηρεφῆ

300

αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα

ἔλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας

ἐμὰς ἀφῖξαι, καὶ ξυνασχαλῶν κακοῖς;

δέρκον θέαμα, τόνδε τὸν Διὸς φίλον,
τὸν συγκαταστήσαντα τὴν τυραννίδα, 805
οἷαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

Ω ΚΕΑΝΟΣ.

ὄρῳ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῶστα, καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαντὸν, καὶ μεθάρμοσαι τρόπους
νέους · νέος γὰρ καὶ τύραννος ἐν θεοῖς. 310

εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους
ῥίψεις, τάχ' ἂν σου, καὶ μακρὰν ἀνωτέρω
θακῶν, κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.

ἀλλ', ὦ ταλαίπωρ', ὥς ἔχεις ὀργὰς ἄφες, 315
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.

ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε ·
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τὰπίχειρα γίγνεται.

σὺ δ' οὐδέπεω ταπεινὸς, οὐδ' εἴκεις κακοῖς, 320
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.

οὐκουν, ἔμοιγε χρώμενος διδασκάλῳ,
πρὸς κέντρα κῶλον ἐκτενεῖς, ὄρῳ ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.

καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι, 325
ἔὰν δύνωμαι, τῶνδ' ἐκλύσαι πόνων ·

σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει.
ἢ οὐκ οἶσθ' ἀκριβῶς, ὃν περιδυσόφρων, ὅτι
γλώσση ματαία ζημία προστρίβεται ;

ΠΡΟΜΗΘΕΥΣ.

ζηλῶ σ' ὀθύνεκε' ἐκτὸς αἰτίας κυρεῖς, 330
πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 19

καὶ νῦν ἔασον, μηδέ σοι μελησάτω.
πάντως γὰρ οὐ πείσεις νιν · οὐ γὰρ εὐπιθήs.
πάπταινε δ' αὐτὸς μή τι πημανθῆs ὁδῶ.

Ω ΚΕΑΝΟΣ.

“ πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυσ 335
ἢ σαντόν'· ἔργῳ κοῦ λόγῳ τεκμαίρομαι.
ὀρμώμενον δὲ μηδαμῶs ἀντισπάσσης.
αὐχῶ γὰρ, αὐχῶ τήνδε δωρεάν ἐμοὶ
δώσειν Δί', ὥστε τῶνδὲ σ' ἐκλῦσαι πόνων.

ΠΡΟΜΗΘΕΥΣ.

τὰ μὲν σὲ ἐπαινῶ, κοῦδαμῇ λήξω ποτέ · 340
προθυμίας γὰρ οὐδὲν ἑλλείπεις. ἀτὰρ
μηδὲν πόνει · μάτην γὰρ, οὐδὲν ὠφελῶν
ἐμοὶ, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
ἀλλ' ἡσύχαζε, σαντόν' ἐκποδὼν ἔχων ·
ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' ἔρνεκα 345
θέλοιμ' ἂν ὥs πλείστοισι πημονάs τυχεῖν.

~~Ω ΚΕΑΝΟΣ.~~

οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι
τείρουσ' Ἄτλαντος, ὃs πρὸς ἑσπέρους τόπους
ἔστηκε, κίον' οὐρανοῦ τε καὶ χθονὸs
ᾧμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον. 350
τὸν γηγενῇ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ᾤκτειρα, δάϊον τέρας,
ἐκατογκάρηνον πρὸς βίαν χειρούμενον
Τυφῶνα θυῶρον, πᾶσιν ὃs ἀνέστη θεοῖs,
σμερδναῖσι γαμψηλαῖσι συρίζων φόνον · 355
ἐξ ὀμμάτων δ' ἥστραπτε γοργωπὸν σέλαs,
ὥs τὴν Διὸs τυραννίδ' ἐκπέρσων βία ·

ἄλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
 καταιδάτης κεραυνὸς ἐκπνέων φλόγα,
 360 ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
 κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεῖς
 ἐφειπαλώθη ἀξέβροντήθη σθένος.
 καὶ νῦν, ἀχρεῖον καὶ παρήγορον δέμας,
 κεῖται στενωποῦ πλησίον θαλασσίου,
 365 ἱπνύμενος ῥίζισιν Αἰτναίαις ὑπο
 κορυφαῖς δ' ἐν ἄκραις ἦμενος μυδροκτυπεῖ
 Ὁφαιστος, ἔνθεν ἐκραγήσονται ποτε
 ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
 τῆς καλλικάρπου Σικελίας λευροῦς γύας·
 370 τοιόνδε Τυφῶς ἐξαναζέσει χόλον
 θερμοῖς ἀπλήστου βέλεσι πυρπνόου ζάλης,
 καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
 σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
 χρήζεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
 375 ἔγω δὲ τὴν παροῦσαν ἀντλήσω τύχην,
 ἔς-τ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚΕΑΝΟΣ.

οὐκουν, Προμηθεῦ, τοῦτο γινώσκεις, ὅτι
 380 ὀργῆς νοσούσης εἰσὶν ἱατροὶ λόγοι;

ΠΡΟΜΗΘΕΥΣ.

εἴαν τις ἐν καιρῷ γε μαλθάσῃ κέαρ,
 385 καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνει βίᾳ.

ΩΚΕΑΝΟΣ.

ἐν τῷ προθυμεῖσθαι δὲ καὶ τολμᾶν τίνα
 390 ὀργᾶς ἐνοῦσαν ζημίαν; δίδασκέ με.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 21

ΠΡΟΜΗΘΕΥΣ.

μόχθον περισσόν, κουφόνουν τ' εὐηθίαν.

ΩΚΕΑΝΟΣ.

ἔα με τήνδε τὴν νόσον νοσεῖν, ἐπεὶ
 " κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν.) 385

ΠΡΟΜΗΘΕΥΣ.

ἐμὸν δοκῇσει τὰμπλάκῃμ' εἶναι τόδε.

ΩΚΕΑΝΟΣ.

σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.

ΠΡΟΜΗΘΕΥΣ.

μὴ γάρ σε θρηῆνος οὐμός εἰς ἔχθραν βάλῃ.

ΩΚΕΑΝΟΣ.

ἦ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας ;

ΠΡΟΜΗΘΕΥΣ.

τούτου φυλάσσου μὴ ποτ' ἄχθεσθῇ κέαρ. 390

ΩΚΕΑΝΟΣ.

ἦ σὴ, Προμηθεῦ, ξυμποροῖ διδάσκαλος.

ΠΡΟΜΗΘΕΥΣ.

στέλλον, κομίζου, σῶζε τὸν παρόντα νοῦν.

ΩΚΕΑΝΟΣ.

ὀρμῶμένῳ μοι τόνδ' ἐθώυξας λόγον.

λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πετεροῖς

τετρασκελῆς οἰωνός· ἄσμενος δέ τ' ἄν 395

σταθμοῖς ἐν οἰκείοις κάμψειεν γόνυ.

ΧΟΡΟΣ.

στένω σε τὰς οὐλομένας τύχας, Προμηθεῦ,

δακρυσίστακτον δ' ἀπ' ὅσων ραδινῶν λειβομένα

ῥέος, παριᾶν 400

νοτίοις ἔτεγξα παγαῖς· ἀμέγαρτά γάρ τάδε Ζεὺς

ἰδίοις νόμοις κρατύνων, ὑπερήφανον θεοῖς τοῖ-
σι πάρος δείκνυσιν αἰχμάν. 405

πρόπασα δ' ἤδη στόνονέν λέλακε χώρα,
μεγαλοσχήμονά τ' ἀρχαιοπρῆπῃ *στένουσα τὰν σὰν
ξυνομαιμόνων τε τιμὰν, ὅπόσοι τ' ἔποικόν ἀγνᾶς 410

Ἀσίας ἔδος νέμονται, μεγαλοστόνοισι σοῖς πῆ-
μασι συγκάμνουσι θνητοί.

Κολχίδος τε γᾶς ἔνοικοι 415

παρθένοι, μάχας ἄτρεστοι,

καὶ Σκύθης ὁμιλοῖ, οἱ γᾶς

ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν,

Ἀραβίας τ' ἄρειον ἄνθος, 420

ὑψίκρημνόν θ' οἱ πόλισμα

Καυκάσου πέλας νέμονται,

δαῖος στρατὸς, ὅξυπρώροισι βρέμων ἐν αἰχμαῖς.

μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις 425

δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύμαις

εἰσιδόμεαν θεὸν Ἀτλαν,

ὃς αἰὲν ὑπέροχον σθένος κραταιὸν

οὐράνιον τε πόλον νῶτοῖς ὑποστῆνάζει. 430

βοᾷ δὲ πόντιος κλύδων

ξυμπιτνῶν, στένει βυθὸς,

κελαινὸς Ἀἶδος δ' ὑποβρέμει μυχὸς γᾶς,

παγαί θ' ἀγνωρύτων ποταμῶν στένουσιν ἄλγος

οἰκτρόν. 435

ΠΡΟΜΗΘΕΥΣ.

μή τοι χλιδῇ δοκεῖτε μηδ' αὐθαδία

σιγαῖν με· συννοία δὲ δάπτομαι κέαρ,

ὄρων ἔμαντὸν ὧδε προυσελούμενον.

καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
 τίς ἄλλος ἢ ᾧ παντελῶς διώρισεν ; 440
 ἀλλ' αὐτὰ σιγῶ. καὶ γὰρ εἰδυίαισιν ἂν
 ὑμῖν λέγοιμι· τὰν βροτοῖς δὲ πῆματα
 ἀκούσαθ', ὥς σφᾶς, νηπίους ὄντας τὸ πρῖν,
 ἔννοους ἔθηκα καὶ φρενῶν ἐπηδόλους,
 λέξω δὲ, μέμνιν οὔτιν' ἀνθρώποις ἔχων, 445
 ἀλλ' ὧν δέδωκ' εὐνοϊαν ἐξηγούμενος·
 οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,
 κλύοντες οὐκ ἤκουον, ἀλλ' ὄνειράτων
 ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον
 ἔφυρον εἰκῇ πάντα, κοῦτε πλινθυφεῖς 450
 δόμους προσείλους ἦσαν, οὐ ξυλουργίαν·
 κατάρυχες δ' ἔναιον, ὥστ' ἀήσυροι
 μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίους.
 ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ
 οὔτ' ἀνθεμῶδους ἦρος οὔτε καρπίμου 455
 θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
 ἔπρασσον, ἔς-τε δὴ σφιν ἀντολὰς ἐγὼ
 ἄστρον ἔδειξα τάς τε δυσκρίτους δύσεις.
 καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμάτων,
 ἐξεύρον αὐτοῖς, γραμμάτων τε συνθέσεις, 460
 μνήμην θ' ἀπάντων μουσομήτορ' ἐργάτιν.
 καὶ ζεύξα πρῶτος ἐν ζυγοῖσι κνώδαλα
 ζεύγλαισι δουλεύοντα· σώμασιν θ' ὅπως
 θνητοῖς μεγίστων διάδοχοι μοχθημάτων
 γένωνθ', ὑφ' ἄρματ' ἥγαγον φιληνίους 465
 ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
 θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ
 λινόπτερ' εὔρε ναυτίλων ὀχήματα.

τοιαῦτα μηχανήματ' ἔξευρὼν τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σοφισμό', ὅτῳ
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

470

ΧΟΡΟΣ.

πέπονθας αἰκὲς πῆμ'· ἀποσφαλεῖς φρενῶν
πλανᾷ· κακὸς δ' ἱατρὸς ὧς τις ἐς νόσον
πεσὼν, ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις
εὐρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

475

ΠΡΟΜΗΘΕΥΣ.

τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἷας τέχνας τε καὶ πόρους ἐμῇσάμην.
τὸ μὲν μέγιστον, εἴ τις εἰς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδὲν οὔτε βρώσιμον,
οὐ χριστόν, οὔτε πιστόν, ἀλλὰ φαρμάκων
χρεῖα κατεσκέλλοντο, πρὶν γέγω σφίσιν
ἔδειξα κράσεις ἡπίων ἀκεσμάτων,
αἷς τὰς ἀπάσας ἐξαμύνονται νόσους.
τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα,
κἄκρινα πρῶτος ἐξ ὄνειράτων ἃ χρὴ
ὑπάρ γενέσθαι, κληθόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους
γαμψωνύχων τε πτησιν οἰωνῶν σκεθρῶς
διώρισ', οὔτινές τε δεξιῶι φύσιν
εὐωνύμους τε, καὶ δίαίταν ἦντινα
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαί·
σπλάγχχνων τε λειότητα, καὶ χροιάν τίνα
ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἥδονήν,
χολῆς λοβοῦ τε ποικίλῃν εὐμορφίαν,

480

485

490

495

κνίσῃ τε κῶλα συγκαλυπτά· καὶ μακρὰν
 ὀσφὺν πυρώσας, δυστέκμαρτον εἰς τέχνην
 ᾤδωσα θνητούς· καὶ φλογοπὰ σήματα
 ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεβα.
 τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς
 κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
 χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε τίς
 φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
 οὐδεῖς, σάφ' οἶδα, μὴ μάτην φλυῶσαι θέλων.
 βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε,
 πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

500

505

ΧΟΡΟΣ.

μή νυν βροτούς μὲν ὠφέλει καιροῦ πέρα,
 σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὥς ἐγὼ
 εὐελπίς εἰμι τῶνδ' ἐσ' ἐκ δεσμῶν ἔτι
 λυθέντα μηδὲν μείον ἰσχύσειν Διός.

510

ΠΡΟΜΗΘΕΥΣ.

οὐ ταῦτα ταύτῃ μοῖρᾴ πω τελεσφόρος
 κρᾶναι πέπρωται, μυρίαις δὲ πημοναῖς
 δύαις τε καμφθεῖς, ᾧδε δεσμὰ φυγγάνω·
 τέχνη δ' ἀνάγκης ἀσθενεστέρα μακροῦ.

ΧΟΡΟΣ.

τίς οὖν ἀνάγκης ἐστὶν οἰακοστροφος;

515

ΠΡΟΜΗΘΕΥΣ.

μοῖραι τρίμορφοι, μνήμονές τ' Ἑρινύες.

ΧΟΡΟΣ.

τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος.

ΠΡΟΜΗΘΕΥΣ.

οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην.

ΧΟΡΟΣ.

τί γὰρ πέπρωται Ζηνὶ, πλὴν αἰεὶ κρατεῖν;

ΠΡΟΜΗΘΕΥΣ.

τοῦτ' οὐκ ἔτ' ἂν πύθοιο, μηδὲ λιπάρει.

520

ΧΟΡΟΣ.

ἦ πού τι σεμνὸν ἔστιν ὃ ξυναμπέχεις.

ΠΡΟΜΗΘΕΥΣ.

ἄλλον λόγον μέμνησθε, τόνδε δ' οὐδαμῶς
 καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
 ὅσον μάλιστα · τόνδε γὰρ σῶζων, ἐγὼ
 δεσμούς· αἰκεῖς καὶ δῦας ἐκφυγγάνω.

525

ΧΟΡΟΣ.

μηδ' αὖ' ὃ πάντα νέμων
 θεῖτ' ἔμᾳ γνώμᾳ κράτος ἀντίπαλον Ζεὺς,
 μηδ' ἑλινύσαιμι θεοὺς ὁσίοις θοίοις ποτινισ-
 σομένα

530

βουφόνους, παρ' ὧν Ὀκεανοῦ πατρὸς ἄσβεστον πόρον,
 μηδ' ἀλίτοιμι λόγοις·
 ἀλλὰ μοι τόδ' ἐμμένει,
 καὶ μή ποτ' ἐκτακείη.

535

ἤδύ τι θαρσαλέαις
 τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς
 θυμὸν ἀλδαίνουσιν ἐν εὐφροσύναις. φρίσσω δέ σε
 δερκομένην

540

μυρίοις μόχθοις διακναϊόμενον * * *.

Ζῆνα γὰρ οὐ τρομέων,
 ἰδίᾳ γνώμῃ σέβει
 θνατοὺς ἄγαν, Προμηθεῦ.

526 — 535. = 536 — 544.

φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἰπέ, ποῦ τίς
ἀλκά; 545

τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης
ὀλιγοδρανίαν ἄκιυν,
ἰσόνειρον, ᾗ τὸ φωτῶν
ἀλαδὸν * * * γένος ἐμπεποδισμένον; 550
οὐποτε τὰν Διὸς ἁρμονίαν θνατῶν παρεξίασι
βουλαί.

ἔμαθον τάδε, σὰς προσιδούσ' ὀλοὰς τύχας, Προ-
μηθεῦ.

τὸ διαμφίδιον δέ μοι μέλος προσέπτα 555
τόδ', ἐκεῖνό θ' ὅτ' ἀμφὶ λοντραῖ
καὶ λέχος σὸν ὑμεναῖουν
ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον
ἔδνοις ἄγαγες Ἑσιόναν πιθὼν δάμαρτα κοινό-
λεκτρον. 560

ΙΩ.

τίς γῆ; τί γένος; τίνα φῶ λεύσσειν
τόνδε χαλινοῖς ἐν πετρίνοισιν
χειμαζόμενον;
τίνος ἀμπλακίης ποιναὺς ὀλέκει;
σήμηνον ὅπη
γῆς ἢ μογερά πεπλάνημα. 565
ᾶ ᾶ, ἔα ἔα.

χρίει τις αὖ με τὰν τάλαιναν οἷστρος,
εἰδῶλον ἄργου γηγενοῦς, ἄλευ δᾶ,
φοβαῖμαι τὸν μυριωπὸν εἰσορῶσα βούταν.
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων, 570
ὃν οὐδὲ κατθανόντα γαῖα κεύθει.

ἀλλὰ με τὰν τάλαιναν
 ἐξ ἐνέρων περῶν κυνηγετεῖ,
 πλανᾷ τε νῆστιν ἀνά τὰν παραλίαν ψάμμον.
 ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ
 ἀχέτας ὑπνοδόταν νόμον· ἰὼ ἰὼ, πόποι, 575
 ποῖ, πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι.
 τί ποτέ μ', ὦ Κρόνιε
 παῖ, τί ποτε ταῖσδ' ἐνέξευξας εὐ-
 ρῶν ἀμαρτοῦσαν ἐν πημοναῖσιν,
 ἔ' ἔ, οἰστρηλάτῳ δὲ δείματι δειλαίαν 580
 παράκοπον ὧδε τείρεις ;
 πυρί με φλέξον, ἢ χθονὶ κάλυπον, ἢ
 ποντίοις δάκεσι δὸς βορὰν,
 μηδὲ μοι φθονήσης
 εὐγμάτων, ἄναξ.
 ἄδην με πολὺπλανοι πλάναι 585
 γεγυμνάκασθ', οὐδ' ἔχω μαθεῖν ὅπη
 πημονὰς ἀλύξω.
 κλύεις φθέγμα τᾶς βούκερῳ παρθένου ;

ΠΡΟΜΗΘΕΥΣ.

πῶς δ' οὐ κλύω τῆς οἰστροδινῆτου κόρης
 τῆς Ἰναχείης ; ἢ Διὸς θάλλπει κέαρ 590
 ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
 Ἥρα στυγητὸς πρὸς βίαν γυμνάζεται.

ΙΩ.

πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις,
 εἰπέ μοι τᾷ μογερεῖ, τίς ὦν, τίς ἄρα μ', ὦ τάλαιας,
 τὰν ταλαίπωρον ὧδ' ἐτήτυμα προσθροεῖς, 595
 θεόστυτόν τε νόσον

ὠνόμασας, ἃ μαραίνει με χρί-
 ονσα κέντροισι φοιταλέοισιν;
 ἔ ξ. σκιρτημάτων δὲ νήστισιν αἰκίαις 600
 λαδρόσυτος ἦλθον, Ἦρας
 ἐπικότοισι μῆδεσι δαμεῖσα. δυσ-
 δαιμόνων δὲ τίνες, οἷ, ἔ ξ,
 οἷ' ἐγὼ, μογοῦσιν ;
 ἀλλὰ μοι τορῶς
 τέκμηρον, ὅ τι μ' ἐπαμμένει 605
 παθεῖν, τί μὴ χρή· τί φάρμακον νόσου,
 δεῖξον, εἴπερ οἶσθα·
 θρόβει, φράζε τῇ δυσπλάνῳ παρθένῳ.

ΠΡΟΜΗΘΕΥΣ.

λέξω τορῶς σοι πᾶν ὅπερ χρήζεις μαθεῖν,
 οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ, 610
 ὥσπερ δίκαιον πρὸς φίλους οἷγειν στόμα.
 πυρὸς βροτοῖς δοτῆρ' ὄρᾳς Προμηθέα.

ΙΩ.

ὦ κοινὸν ὠφέλημα θνητοῖσιν φανεῖς,
 τλήμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε ;

ΠΡΟΜΗΘΕΥΣ.

ἄρμοι πέπαυμαι τοὺς ἐμούς θρηγῶν πόνους. 615

ΙΩ.

οὐκουν πόροισ ἀν τήνδε δωρεὰν ἐμοί ;

ΠΡΟΜΗΘΕΥΣ.

λέγ' ἦντιν' αἰτεῖ· πᾶν γὰρ ἀν πύθοιό μου.

ΙΩ.

σήμενον ὅστις ἐν φάραγγί σ' ὥχμασε.

ΠΡΟΜΗΘΕΥΣ.

βούλευμα μὲν τὸ δῖον, Ἑφαίστου δὲ χεῖρ.

ΙΩ.

ποιναὺς δὲ ποίων ἀμπλακημάτων τίνεις;

680

ΠΡΟΜΗΘΕΥΣ.

τοσοῦτον ἀρχῶ σοι σαφηνίσαι μόνον.

decime sufficient

ΙΩ.

καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δεῖξον τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

ΠΡΟΜΗΘΕΥΣ.

τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

ΙΩ.

μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν.

625

ΠΡΟΜΗΘΕΥΣ.

ἄλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.

ΙΩ.

τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;

ΠΡΟΜΗΘΕΥΣ.

φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θρᾶξαι φρένας.

ΙΩ.

μή μου προκῆδον μάσσον ὥς ἐμοὶ γλυνκύ.

ΠΡΟΜΗΘΕΥΣ.

ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δῆ.

630

ΧΟΡΟΣ.

μήπω γε· μοῖραν δ' ἥδονῃς κάμοι πόρε.

τὴν τῇσδε πρῶτον ἱστορήσωμεν νόσον,

αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·

τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.

ΠΡΟΜΗΘΕΥΣ.

σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν, 635
 ἄλλως τε πάντως καὶ κασιγνήταις πατρός.
 ὥς τ' ἀποκλαῦσαι ἀποδύρασθαι τύχας
 ἔνταυθ' ὅπῃ μέλλει τις οἴσεσθαι δάκρυ
 πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.

ΙΩ.

οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή, 640
 σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρήζετε
 πεύσεσθε· καίτοι καὶ λέγουσ' ὀδύρομαι
 θεόσσυτον χειμῶνα καὶ διαφθορὰν
 μορφῆς, ὅθεν μοι σχετλία προσέπτατο.
 αἰεὶ γὰρ ὅφεις ἐννυχοὶ πολεῦμεναι 645
 ἔς παρθενῶνας τοὺς ἔμους, παρηγόρουν
 λείοισι μύθοις· ὦ μέγ' εὐδαιμον κόρη,
 τί παρθενεύει δαρὸν, ἔξόν σοι γάμον
 τυχεῖν μεγίστου; Ζεὺς γὰρ ἡμέρου βέλει
 πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κύνπριν 650
 θέλει· σὺ δ', ὦ παῖ, μὴ 'πολακτίσης λέχος
 τὸ Ζηνὸς, ἀλλ' ἔξελθε πρὸς Λέρνης βαθὺν
 λειμῶνα, ποιμένας βουστάσεις τε πρὸς πατρός,
 ὥς ἂν τὸ δῖον ὄμμα λωφήσῃ πόθου.
 τοιοῖσδε πάσας εὐφρόνας ὀνειράσι 655
 ξυνειχόμεν δύστηνος, ἔς τε δὴ πατρὶ
 ἔτλην γεγωνεῖν νυκτίροισι ὀνειράτα.
 ὁ δ' ἔς τε Πυθῶ καπὶ Λωδώνης πυκνοῦς
 θεοπρόπους ἱάλλεν, ὥς μάθοι, τί χρή
 δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα. 660
 ἦκον δ' ἀναγγέλλοντες αἰολοστόμους

χρησμούς ἀσήμεους δυσκρίτως τ' εἰρημένους,
 τέλος δ' ἐναργῆς βάξιος ἦλθεν, Ἰνάχῃ
 σαφῶς ἐπισκίπτουσα καὶ μυθουμένη
 ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμέ, 645
 ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις ·
 καὶ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν
 κεραυνὸν, ὃς πᾶν ἐξαῖστώσει γένος.
 τοιοῦσδε πεισθεὶς Ἀοξίου μαντεύμασιν,
 ἐξήλασέν με κἀπέκλεισε δωμάτων 670
 ἄκουσαν ἄκων · ἀλλ' ἐπηνάγκαζέ νιν
 Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
 εὐθύς δὲ μορφὴ καὶ φρένες διάστροφοι
 ἦσαν, κερᾶστις δ', ὥς ὄρατ', ὄξυστόμφ
 μύωπι χρισθεῖς, ἐμμανεῖ σκιρτήματι 675
 ἦσσαν πρὸς εὐποτόν τε Κερχινείας ῥέος
 Αἰρνης ἄκρην τε · βουκόλος δὲ γηγενῆς
 ἄκρατος ὄργην Ἄργος ὠμάρτει, πυκνοῖς
 ὄσσοις δεδορκᾶς τοὺς ἐμούς κατα στίβους.
 ἀπροσδόκητος δ' αὐτὸν αἰφνίδιος μόρος 680
 τοῦ ζῆν ἀπεστέρησεν. οἰστρόπληξ δ' ἐγὰ
 μάλιστα θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.
 κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὃ τι
 λοιπὸν πόνων, σήμαινε · μηδέ μ' οἰκτίσας
 ξύνθαλπε μύθοις ψευδέσιν · νόσημα γὰρ 685
 αἰσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟΡΟΣ.

ἔα ἔα, ἄπεχε, φεῦ ·
 οὐποτ' οὐποτ' ἠϋχοῦν ξένους μολεῖσθαι λόγους
 ἐς ἀκοὰν ἐμάν, 690

οὐδ' ὧδε δυσθέατα καὶ δύσοιστα
πήματα, λύματα, δείματ' ἀμφήκει
κέντρον ψύχειν ψυχὰν ἐμάν·
ἰὼ ἰὼ μοῖρα μοῖρα,
πέφρικ' εἰσιδοῦσα προᾶξιν Ἰοῦς.

695

ΠΡΟΜΗΘΕΥΣ.

πρὸ γε στενάζεις καὶ φόβον πλέα τις εἶ·
ἐπίσχεσ ἔς τ' ἄν καὶ τὰ λοιπὰ προσμάθῃς.

ΧΟΡΟΣ.

λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προῦξέπιστασθαι τορῶς.

ΠΡΟΜΗΘΕΥΣ.

τὴν πρὶν γε χρεῖαν ἠνύσασθ' ἐμοῦ πάρα
κούφως· μαθεῖν γὰρ τῇσδε πρῶτ' ἐχρηζετε
τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης·

700

τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρηὴ πάθῃ
τληῖναι πρὸς Ἥρας τήνδε τὴν νεάνίδα.
σὺ δ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους
θυμῷ βάλλ', ὥς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.

705

πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·

Σκύθας δ' ἀφίξει νομάδας, οἱ πλεκτὰς στέγας

πεδάρασι νοαίουσ' ἐπ' εὐκύνκλοις ὄχοις,

710

ἐκηβόλοις τόξοισιν ἐξηρτημένοι·

οἷς μὴ πελάζειν, ἀλλ' ἁλιστόνοις πόδας

χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.

λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες

οἰκοῦσι Χάλυβες, οὓς φυλάξασθαι σε χρηί.

715

ἀνήμεροι γὰρ οὐδὲ πρόσπλαστοι ξένοις.

ἦξεis δ' Ὑδριστὴν ποταμὸν οὐ ψευδῶνυμον,
 ὃν μὴ περάσῃς, οὐ γὰρ εὐδατος περᾶν,
 πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὄρῶν
 ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος 720
 κροτάφων ἅπ' αὐτῶν. ἀστρογείτονας δὲ χρῆ
 κορυφὰς ὑπερβάλλουσας ἐς μεσημβρινὴν
 βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
 ἵξει στυγάνορ', αἰ Θεμίσκυρᾶν ποτε
 κατοικιοῦσιν ἀμφὶ Θερωῶδονθ', ἵνα 725
 τραχεῖα πόντου Σαλμυδησία γνάθος
 ἐχθρόξενος ναύταισι, μητρυνὰ νεῶν.
 αὐταῖ σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως.
 ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
 Κιμμερικὸν ἦξεis, ὃν θρασυσπλάγχχνως σε χρῆ 730
 λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν.
 ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
 τῆς σῆς πορείας, Βόσπορος δ' ἐπάννυμος
 κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον,
 ἥπειρον ἦξεis Ἀσιάδ'. ἄρ' ὑμῖν δοκεῖ 735
 ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
 βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
 χρῆζων μιγῆναι, τάσδ' ἐπέρριπεν πλάνας.
 πικροῦ δ' ἔκυρσας, ὧ κόρη, τῶν σῶν γάμων
 μνηστῆρος. οὐς γὰρ νῦν ἀκήκοας λόγους, 740
 εἶναι δόκει σοὶ μηδέπω ἔν προοιμίῳ.

ΙΩ.

ὦ μοί μοι, ἔ ἔ.

ΠΡΟΜΗΘΕΥΣ.

σὺ δ' αὖ κέκραγας ἀναμυχθίζει· τί που
 δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;

ΧΟΡΟΣ.

ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς ; 745

ΠΡΟΜΗΘΕΥΣ.

δυσχεϊμέρόν γε πέλαγος ἀτηρᾶς δύης.

ΙΩ.

τί δῃτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρῳψ' ἐμαυτὴν ἰῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδῳ σκήψασα τῶν πάντων πόνων
ἀπηλλάγην ; κρεῖσσον γὰρ εἰσάπαξ θανεῖν 750
ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

ΠΡΟΜΗΘΕΥΣ.

ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μὲν ἔστιν οὐ πεπρωμένον ·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ ·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον 755
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

ΙΩ.

ἦ γάρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία ;

ΠΡΟΜΗΘΕΥΣ.

ἦδοι' ἂν, οἶμαι, τήνδ' ἰδοῦσα συμφορὰν.

ΙΩ.

πῶς δ' οὐκ ἂν, ἥτις ἐκ Διὸς πάσχω κακῶς ;

ΠΡΟΜΗΘΕΥΣ.

ὥς τοίνυν ὄντων τῶνδ' σοι μαθεῖν πάρα. 760

ΙΩ.

✕ πρὸς τοῦ τυράννα σκῆπτρα συληθήσεται ;

ΠΡΟΜΗΘΕΥΣ.

αὐτὸς πρὸς αὐτοῦ κενοφρόνων βουλευμάτων.

ΙΩ.

ποῖφ τρόπῳ ; σήμερον, εἰ μή τις βλάβη.

ΠΡΟΜΗΘΕΥΣ.

γαμειῖ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλῶ.

ΙΩ.

θέορτον, ἢ βρότειον; εἰ ῥητὸν, φράσον.

765

ΠΡΟΜΗΘΕΥΣ.

τί δ' ὄντιν'; οὐ γὰρ ῥητὸν ἀνδᾶσθαι τάδε.

ΙΩ.

ἦ πρὸς δάμαρτος ἐξανίσταται θυρόνων;

ΠΡΟΜΗΘΕΥΣ.

ἦ τέξεταί γε παῖδα φέρτερον πατρός.

ΙΩ.

οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;

ΠΡΟΜΗΘΕΥΣ.

οὐ δῆτα, πρὶν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς, — 770

ΙΩ.

τίς οὖν ὁ λύσων σ' ἔστιν ἄκοντος Διός;

ΠΡΟΜΗΘΕΥΣ.

τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.

ΙΩ.

πῶς εἶπας; ἦ μὲν παῖς σ' ἀπαλλάξει κακῶν;

ΠΡΟΜΗΘΕΥΣ.

τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.

ΙΩ.

ἦ δ' οὐκ ἔτ' εὐξύμβλητος ἢ χρησιμωδία. ✕ 775

ΠΡΟΜΗΘΕΥΣ.

καὶ μηδὲ σαυτῆς ἐκμαθεῖν ζήτει πόρους.

ΙΩ.

μή μοι προτείνων κέρδος εἴτ' ἀποστέρει.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 37

ΠΡΟΜΗΘΕΥΣ.

δυοῖν λόγοιν σε θατέρω δωρήσομαι.

ΙΩ.

ποίοιν πρόδειξον, αἵρεσίν τ' ἐμοὶ δίδου.

ΠΡΟΜΗΘΕΥΣ.

δίδωμ' · ἐλοῦ γὰρ, ἢ πόνων τὰ λοιπά σοι 780
φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.

ΧΟΡΟΣ.

τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοῖ χάριν
θέσθαι θέλησον, μηδ' ἀτιμάσης λόγους ·
καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα · τοῦτο γὰρ ποθῶ. 785

ΠΡΟΜΗΘΕΥΣ.

ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγανεῖν πᾶν ὅσον προσχρήζετε.
σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσῃς ξείθρον ἡπείρων ὄρον, 790
πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς * * *
πόντου περῶσα φλοῖσθον, ἔς τ' ἂν ἐξίκῃ
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι θηναῖαι κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι 795
μονόδοντες, ἃς οὐθ' ἥλιος προσδέρεται
ἄκτισιν οὐθ' ἡ νύκτερος μήνη ποτέ.
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,
ἃς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς · 800
τοιούτο μὲν σοι τοῦτο φρούριον λέγω.

ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν·
 ὄξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
 γρυῖπας φύλαξαι, τόν τε μουνῶπα στρατὸν
 Ἀριμασπὸν ἵπποδάμον', οἳ χροσόρρυτον 805
 οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρον·
 τούτοις σὺ μὴ πέλαζε. τηλουρονὸν δὲ γῆν
 ἤξεις κελαινὸν φύλον, οἳ πρὸς ἡλίου
 ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίου.
 τούτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη 810
 καταδασμόν, ἔνθα Βυβλίνων ὄρων ἀπο
 ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος.
 οὗτός σ' ὁδώσει τὴν τρίγωνον ἐς χθόνα
 Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
 Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι. 815
 τῶν δ' εἴ τί σοι ψελλὸν τε καὶ δυσεύρετον,
 ἐπαναδίπλαζε, καὶ σαφῶς ἐκμάνθανε·
 σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟΡΟΣ.

εἰ μὲν τι τῇδε λοιπὸν ἢ παρειμένον
 ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης, 820
 λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν
 δὸς ἦντιν' αἰτούμεσθα, μέμνησαι δέ που.

ΠΡΟΜΗΘΕΥΣ.

τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.
 ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
 ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω, 825
 τεκμήριον τοῦτ' αὐτὸ δονὺς μύθων ἐμῶν.
 ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,
 πρὸς αὐτὸ δ' εἰμι τέρμα σῶν πλανημάτων.

ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα,
 τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα 830
 μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς,
 τέρας τ' ἄπιστον, αἱ προσήγοροι δρῦες,
 ὕφ' ὧν σὺ λαμπρῶς κοῦδὲν αἰνικτηρίως
 προσηγορεύθης ἢ Διὸς κλεινὴ δάμαρ
 μέλλουσ' ἔσεσθ', εἰ τῶνδε προσσαίνει σέ τι, 835
 ἐντεῦθεν οἰστροῆσασα τὴν παρακτίαν
 κέλευθον ἤξας πρὸς μέγαν κόλπον Ῥέας,
 ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις ·
 χρόνον δὲ τὸν μέλλοντα πόντιος μυχός,
 σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται, 840
 τῆς σῆς πορείας μνήμα τοῖς πᾶσιν βροτοῖς.
 σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,
 ὥς δέρεται πλέον τι τοῦ πεφασμένου.
 τὰ λοιπὰ δ' ὑμῖν τῇδ' ἐτ' ἐς κοινὸν φράσω,
 ἐς ταυτὸν ἔλθων τῶν πάλαι λόγων ἔχνος. 845
 ἔστιν πόλις Κάνωβος ἐσχάτη χθονὸς,
 Νεῖλου πρὸς αὐτῷ στόματι καὶ προσχώματι ·
 ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα,
 ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.
 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων 850
 τέξεις κελαινὸν Ἐπαφον · ὃς καρπώσεται
 ὄσσην πλατύρροον Νεῖλος ἀρδύει χθόνα ·
 πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
 πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται
 θηλυσπορος, φεύγουσα συγγενῇ γάμον 855
 ἀνεψιῶν · οἳ δ' ἐπτοημένοι φρένας,
 κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,

ἤξουσι θηρεύσοντες οὐ θηρασίμους
 γάμους, φθόνον δὲ σωματίων ἔξει θεός·
 Πελασγία δὲ δέξεται, θηλυκτόνῳ 860
 Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει·
 γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
 δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·
 τοιάδ' ἐπ' ἐχθροὺς τοὺς ἑμοὺς ἔλθοι Κύπρις.
 μίαν δὲ παῖδαν ἕμερος θέλξει τὸ μὴ 865
 κτεῖναι σύνεννον, ἀλλ' ἀπαμβλυνθήσεται
 γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
 κλύειν ἀναλκίς μᾶλλον ἢ μαιφόνος·
 αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.
 μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς. 870
 σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
 τόξοις κλεινός, ὃς πόνων ἐκ τῶνδ' ἑμὲ
 λύσει. τοιόνδε χρησμὸν ἢ παλαιγενεῆς
 μήτηρ ἑμοὶ διῆλθε Τιτανὶς Θέμις·
 ὅπως δὲ ᾤπη, ταῦτα δεῖ μακροῦ χρόνου 875
 εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

I Ω.

ἔλελεῦ ἔλελεῦ, ὑπό μ' αὖ σφάκελος
 καὶ φρενοπληγεῖς μανίαι θάλπουσ',
 οἷστρου δ' ἄρδεις χρίει μ' ἄπυρος· 880
 κραδία δὲ φόβῳ φρένα λακτίζει.
 τροχοδινεῖται δ' ὄμμαθ' ἐλίγδην,
 ἔξω δὲ δρόμου φέρομαι λύσσης
 πνεύματι μάργῳ, γλώσσης ἀκρατῆς.
 θολεροὶ δὲ λόγοι παίουσ' εἰκῇ 885
 στυγνῆς πρὸς κύμασιν αἴτης.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 41

ΧΟΡΟΣ.

ἦ σοφὸς ἦ σοφὸς ὅς
 πρῶτος ἐν γνώμα τόδ' ἐδάστασε καὶ γλώσσα διε-
 μυθολόγησεν,
 ὥς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακροῦ· 890
 καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
 μήτε τῶν γέννα μεγαλυνομένων
 ὄντα χερνήταν ἐραστεῦσαι γάμων.
 μήποτε μήποτέ μ', ὦ
 * * * Μοῖραι λεχέων Διὸς ἐννάτειραν ἰδοισθε
 πέλουσαν· 895
 μηδὲ πλαθειῖν γαμέτα τινὶ τῶν ἐξ οὐρανοῦ.
 ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
 εἰσορῶσ' Ἴους μέγα δαπτομέναν
 δυσπλάνοις Ἦρας ἀλατείαις πόνων. 900
 ἔμοι δ' ὅτι μὲν ὁμαλὸς ὁ γάμος,
 ἀφοβος, οὐ δέδια, μηδὲ κρεισσόνων θεῶν
 ἔρως ἀφυκτον ὄμμα προσδράκοι με.
 ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα
 πόριμος· οὐδ' ἔχω τίς ἂν γενοίμαν. 905
 τὰν Διὸς γὰρ οὐχ ὄρῳ
 μῆτιν ὅπα φύγοιμ' ἄν.

ΠΡΟΜΗΘΕΥΣ.

ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθαδὴς φρενῶν,
 ἔσται ταπεινός, οἷον ἐξαρτύεται
 γάμον γαμεῖν· ὅς αὐτὸν ἐκ τυραννίδος
 θρόνων τ' αἴστον ἐκβαλεῖ· πατρός δ' ἀρὰ 910
 Κρόνου τότε ἤδη παντελῶς κρανηθήσεται,

887 — 893. = 894 — 900.

ἦν ἐκπιτνῶν ἡρᾶτο δηναιῶν θρόνων.
 τοιῶνδε μόχθων ἐκτροπήν οὐδεὶς θεῶν
 δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.
 ἐγὼ τὰδ' οἶδα χῶ τρόπῳ. πρὸς ταῦτα νῦν 915
 θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
 πιστὸς, τινάσσων χερσὶ πυρπνόον βέλος.
 οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
 πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετὰ.
 τοῖον παλαιστήν νῦν παρασκευάζεται 920
 ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας.
 ὃς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα,
 βροντῆς θ' ὑπερβάλλοντα καρτερόν κτύπον.
 θαλασσίαν τε γῆς τινάκτειραν νόσον
 τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾶ. 925
 πταίσας δὲ τῷδε πρὸς κακῷ, μαθήσεται
 ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.

ΧΟΡΟΣ.

σύ θην ἃ χρήξεις, ταῦτ' ἐπιγλωσσᾷ Διός.

ΠΡΟΜΗΘΕΥΣ.

ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω.

ΧΟΡΟΣ.

καὶ προσδοκᾷν χρηὴ δεσπόσειν Ζηνὸς τινά ; 930

ΠΡΟΜΗΘΕΥΣ.

καὶ τῶνδ' ἔξει δυσλοφωτέρους πόνους.

ΧΟΡΟΣ.

πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη ;

ΠΡΟΜΗΘΕΥΣ.

τί δ' ἂν φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον ;

ΧΟΡΟΣ.

ἄλλ' ἄθλον ἄν σοι τοῦδέ γ' ἀλγίω πόροι.

ΠΡΟΜΗΘΕΥΣ.

ὃ δ' οὖν ποιείτω · πάντα προσδοκητά μοι. 935

ΧΟΡΟΣ.

“οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.”

ΠΡΟΜΗΘΕΥΣ.

σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰεί.
ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατεῖτω τόνδε τὸν βραχὺν χρόνον,
ὅπως θέλει · δαῖδόν γὰρ οὐκ ἄρξει θεοῖς. 940
ἄλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον ·
πάντως τι καὶνὸν ἀγγελῶν ἐλήλυθε.

ΕΡΜΗΣ.

σέ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἑξαμαρτόντ' εἰς θεοὺς ἐφημέροις 945
πορόντια τιμὰς, τὸν πυρὸς κλέπτην λέγω ·
πατήρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ἃν τ' ἐκεῖνος ἐκπίπτει κράτους ·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,
ἄλλ' αὖθ' ἕκαστ' ἐκφραζε · μηδέ μοι διπλᾶς 950
ὁδοὺς, Προμηθεῦ, πρόσβάλης · ὁρᾷς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

ΠΡΟΜΗΘΕΥΣ.

σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθος ἐστίν, ὥς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε καὶ δοκεῖτε δῆ 955
ναίειν ἀπενθῇ πέργαμ' · οὐκ ἐκ τῶνδ' ἐγὼ

δισσοὺς τυράννους ἐκπεσόντας ἡσθόμην ;
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόρομαι
 αἴσχιστα καὶ τάχιστα. μὴ τί σοι δοκῶ
 ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς ; 960
 πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
 κέλευθον ἦνπερ ἦλθες ἐγκόνει πάλιν·
 πεύσει γὰρ οὐδὲν ὦν ἀνιστορεῖς ἐμέ.

ΕΡΜΗΣ.

τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
 ἐς τάσδε σαντὸν πημονὰς καθάρμισας. 965

ΠΡΟΜΗΘΕΥΣ.

τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
 σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
 κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρα
 ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.
 οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεῶν. 970

ΕΡΜΗΣ.

χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.

ΠΡΟΜΗΘΕΥΣ.

χλιδῶ ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
 ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.

ΕΡΜΗΣ.

ἦ καμὲ γάρ τι ξυμποραῖς ἐπαιτιᾶ ;

ΠΡΟΜΗΘΕΥΣ.

ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς,
 ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως. 975

ΕΡΜΗΣ.

κλύω σ' ἐγὼ μεμνηνόντ' οὐ σμικρὰν νόσον.

τὸ σὸν, πετραία δ' ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου 1020
ἄπορρον ἤξεις ἐς φάος· Διὸς δέ τοι
πιτηνὸς κύων δαφοινὸς αἰετὸς λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἔρπων δαιταλεὺς πανήμερος,
κελαινόδρωτον δ' ἦπαρ ἐκθοινήσεται. 1025
τοιούδε μόχθου τέρμα μὴ τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Ἰδὴν κνεφαῖά τ' ἄμφι Ταρτάρου βάθῃ.
πρὸς ταῦτα βούλευ'· ὥς ὃδ' οὐ πεπλασμένος 1030
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ δῖον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ. 1035

ΧΟΡΟΣ.

ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγ' ἐγὼ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πεῖθον· σοφῶ γὰρ αἰσχρὸν ἑξαμαρτάνειν.

ΠΡΟΜΗΘΕΥΣ.

✕ εἰδότι τοί μοι τάσδ' ἀγγελίας 1040
ὃδ' ἐθώυξεν, πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.
πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
ἐρεθιζέσθω 1045

βροντῇ σφακέλω τ' ἀγρίων ἀνέμων ·
 χθόνα δ' ἐκ πυθμένων αὐταῖς ῥίζαις
 πνεῦμα κραδαίνοι,
 κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
 ξυγχώσειεν τῶν τ' οὐρανίων
 ἄστρον διόδους, ἔς τε κελαινὸν
 Τάρταρον ἄρδην ῥίγνιε δέμας,
 τοῦμόν ἀνάγκης στεῖρῶαῖς δίναις ·
 πάντως ἐμέ γ' οὐ θανατώσει. ✕

1050

ΕΡΜΗΣ.

τοιάδε μέντοι τῶν φρενοπλήκτων
 βουλευματ' ἔπη τ' ἐστὶν ἀκοῦσαι.
 τί γὰρ ἐλλείπει μὴ παραπαίειν
 ἢ τοῦδε τύχη; τί χαλᾷ μανιῶν;
 ἄλλ' οὖν ὑμεῖς γ' αἰ πημοσύναις
 ξυγκάμνουσαι ταῖς τοῦδε, τόπων
 μετὰ πον χωρεῖτ' ἐκ τῶνδε θοῶς ·
 μὴ φρένας ὑμῶν ἡλιθιώση ·
 βροντῆς μύκημ' ἀτέραμνον.

1055

1060

ΧΟΡΟΣ.

ἄλλο τι φώνει καὶ παραμυθοῦμ',
 ὅ τι καὶ πείσεις · οὐ γὰρ δὴ πον
 τοῦτό γε τλητὸν παρέσυρας ἔπος.
 πῶς με κελεύεις κακότητ' ἀσχεῖν;
 μετὰ τοῦδ' ὅ τι χρηὴ πάσχειν ἐθέλω ·
 τοὺς προδότας γὰρ μισεῖν ἔμαθον,
 κοῦκ ἔστι νόσος
 τῆσδ' ἦντιν' ἀπέπτυσα μάλλον.

1065

1070

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ. 49

ΕΡΜΗΣ.

ἀλλ' οὖν μέμνησθ' ἄτ' ἐγὼ προλέγω ·
 μηδὲ πρὸς ἄτης θηραθεῖσαι
 μέμνησθε τύχην, μηδέ ποτ' εἴπηθ'
 ὥς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
 πῆμ' εἰσέβαλεν · 1075
 μὴ δῆτ', αὐταὶ δ' ὑμᾶς αὐτάς.
 εἰδυῖαι γὰρ κοῦκ ἐξαίφνης
 οὐδὲ λαθροαῖως
 εἰς ἀπέραντον δίκτυον ἄτης
 ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.

ΠΡΟΜΗΘΕΥΣ.

καὶ μὴν ἔργῳ κοῦκ ἔτι μύθῳ 1080
 χθὼν σεσάλευται ·
 βρυχία δ' ἠχὼ παραμυκᾶται
 βροντῆς, ἔλικες δ' ἐκλάμπουσι
 στεροπῆς ζάπυροι,
 στρόμβοι δὲ κόνιν εἰλίσσουσι · 1085
 σκιρτᾷ δ' ἀνέμων πνεύματα πάντων
 εἰς ἄλληλα
 στάσιν ἀντίπνουν ἀποδεικνύμενα ·
 ξυντετάρακται δ' αἰθὴρ πόντῳ.
 τοιάδ' ἐπ' ἐμοὶ ῥιπὴ-διόθεν
 τεύχουσα φόβον στείχει φανερώς. 1090
 ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
 αἰθὴρ κοινὸν φάος εἰλίσσων,
 ἔσορᾷς μ' ὥς ἔκδικα πάσχω.

NOTES.

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$\pi \gamma$ in what direction
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 $\pi \nu$ where
 $\pi \nu$ - 1995

NOTES.

2. *Σκύθην ἐς οἶμον*. *Σκύθης* is used adjectively here and in v. 417, like many other nouns, especially national names. — *οἶμος* here is rendered *tract; region*, by Passow; but without offering any authority for this sense. “Non significat viam tritam,” says Schütz, “quod repugnaret sequentibus verbis, sed potius solum terræ, ubi ire aliquis potest.” *Σκύθης οἶμος*, without implying the existence of a path, may be regarded as an ornamental expression for *Scythia*, considered as the region, where their track lay. The word is again used in v. 394. Comp. 281, where the air is called the *πόρος* of birds, i. e. *the place through which they pass*. — *ἄβατον*. Another reading, *ἄβροτον*, cited by several ancient grammarians, is preferred by Bl. It seems however to have less authority than the reading of the MSS., and may have sprung from the conjecture of some one, who thought that there was an inconsistency between *οἶμον* and *ἄβατον*.

3. In abrupt addresses, where *δέ*, and a vocative occur, the vocative is put first, and a personal pronoun with *δέ* succeeds. Comp. Mt. § 312, 3. — The order is, *χρῆ ἐπιστολὰς μέλειν σοί*. *ἐπιστολὰς* answers in sense and derivation to *mandata*, *ἐφευρή*.

5. *λεωγρός* Hesych. defines by *κακοῦργος*, *πανοῦργος*, *ἀνδροφόνος*. Xenophon, Mem. 1. 3, 9, uses this word with *θερμούργος*, *bold, boldly wicked*. For the first part of the compound, comp. Antig. 1275.

6. *ἄδαμαντίνων*, of *adamant or hard iron*. *ἄδαμαντιόδετος*, 148, 426, means *produced by iron bonds*. *ἄδάμας*, first an

epithet of some metal, came to mean especially *hard iron, steel*.

7. ἄνθος, *that which is ornamental, choice, or honorable*, as the flower is to the plant. Here it answers to γέρας, of v. 38, and τιμαί as used Alcest. 30, in the sense *prerogatives*.

11. σιέγειν. This word, like ἀγαπᾶν, often answers to *acquiesce in, be content with*, and so Bl. takes it here; but the sense to *love* is better, as φιλανθρώπων needs a contrast in the preceding clause. He had loved men; but now he must learn to love Jupiter's government. So Well. and J. Jones in Class. Journ. 17. 31.

13. οὐδὲν ἐμποδῶν ἔτι, *there is nothing before you, or requiring your attention*. ἐμποδῶν means, 1. *upon or before the feet, present, at hand*; 2. *in the way*; which is the most common shade of meaning. Bl. renders it somewhat loosely *reliquum*, but ἔτι contains that idea.

15. φάραγξ. Bl. *vallis inter montium prærupta*, i. e. a *cleft, chasm, gorge*. But the word, wherever used in this play unless perhaps in v. 142, denotes a *cliff* or *rock* bordering such a chasm. Otherwise the expressions ὥχμασεν ἐν φάραγγι v. 618, σπαράξει φάραγγα v. 1017, and δῆσαι πρὸς φάραγγι of the present line, would have no sense.

16. σχεθεῖν Elms. regards as an aorist (comp. his note on Heraclidæ 272), and it is here accented as such. The sense requires that an aorist infin. expressive of a single action or event, and not a present expressive of continued, or repeated, or unfinished action, should be used.

21. φωνήν. ὅψει of the next verse implies ἀκούσει, — an instance of the figure called Zeugma.

22. σταθευτός, *slowly roasted*. σταθεύειν γὰρ, says the Schol., τὸ κατ' ὀλίγον ὀπτᾶν.

27. λωφήσων. It is very rare that λωφάω is active, as here. An instance may be found Apol. Rhod. 4. 1418. So λήγω is now and then active, but usually neuter. The Schol. on that passage, Suidas, Hesychius, and the Etym. Mag. concur in assigning as the original meaning of this verb *to remove a burden from the neck*, and in deriving it from λόφος.

If they are right, the metaphor corresponds with the literal meaning of ἀχθηδών, *burdensomeness*. — οὐ πέφυκέ πω. Hercules, who was to deliver Prometheus, is not meant by Vulcan, as the Gods knew nothing of this event; but the expression is general; and the poet chose the language with allusion to what should happen.

28. τοιαῦτ' ἀπήνρω, *such good you got*. This is the only instance where the forms belonging to ἀπανράω take the meaning appropriate to ἐπανρίσκομαι, *I enjoy, reap advantage*. Elmsley would therefore read ἐπήνρου. Buttmann (Lexil. No. 22.) thinks, that, as ἀπανράω in the active means *take from*, a middle form, like the one in question, may mean *take to one's self from, gain, enjoy*. This remark defends the vulgar reading.

39. τοι is used here, as it often is, to introduce a received truth or *locus communis*. It answers to *you know*.

45. χειρωναξία, *handicraft*, a word used only by Æschylus, from χειρώνας, *workmaster*.

46. ὡς ἀπλῶ λογῶ, sc. εἰπεῖν, *to speak in a simple or open-hearted word*, i. e. to tell the simple truth.

49. ἐπράθη. This word is of difficult explanation, as may be seen by reading the twisted interpretations of the Scholiasts. Schütz renders the passage "*omnia diis sunt acquisita præterquam imperare*;" Scholefield, "*omnia diis fieri solent i. e. possunt*," x. τ. λ. But the position of πλήν requires that θεοῖς be taken with κοιρανεῖν. Schütz defends his construction by a frag. of Eurip. οὐκ ἔστιν οὐδὲν χωρὶς ἀνθρώποις θεοῦ. But there can be no ambiguity in that passage; and an example of disturbed construction is wanted where πλήν is used. Stanley proposed ἐπαχθῇ, an elegant conjecture approved by Hermann and received by Bl., which accords exceedingly well with the next line, and with the character of the speaker; *all things are onerous but to reign over the Gods. For no one is free save Jove*, i. e. there is toil in every condition except that of the supreme ruler.

55. νιν = αὐτὰ, referring to ψάλια, which properly denotes *curb-chain to a bit*, but here *arm-chain, hand-cuff*, and seems to be cognate with ψέλλιον, *bracelet*.

every body was startled at first - he spoke in a simple way - except 28

57. ματῆ Bl. and Well. render with a Schol. by *cunctor*. Hesych. ματῆ· διατρίβει, γρονιζει. But the interpretation of another schol., οὐ μάτην γίνεται, *has accomplished its purpose*, is quite as good.

62. μάθη ὦν, *may learn that he is*; μάθη εἶναι, *may learn to be, how to be*. comp. 1068. — σοφιστής = τεχνίτης. The Scholia Veneta on Il. xv. 418, cited by Bl., say οἱ παλαιοὶ (τοὺς τεχνίτας) σοφιστὰς ἐκάλουν.

68. ὅπως. ὅρα or σκόπει is to be supplied before the conjunction. Comp. Mt. § 519, 7.

76. διατόρους Schütz renders *perforatæ*, i. e. *having holes in them*, through which the nails that entered the rock were driven. But the active meaning, *piercing*, (i. e. *piercing the rocks*) is far to be preferred. Com. 181, where fear is called διάτορος.

81. ἀμφιδίησιτον is *any thing thrown around as clothing, a net*; here, *chain-work*.

86, 87. προμηθείως, *of a man of foresight or forethought*. Æsch. uses the word, as an adj. Suppl. 681 (700), where it means *having foresight or forethought, provident*. — σε δεῖ. δεῖ takes a dat. or accus. of a person, but more commonly the first. — ὅτω depends on προμηθείως. The construction is, *a man able to devise in what way*. — τύχης is the common reading of the edd. instead of τέχνης, which latter, as the more exquisite reading and supported by a number of MSS., Bl. and Well. justly prefer. τέχνη here, like our word *contrivance*, means *the thing contrived*, the skilfully fastened chains. Comp. μηχανή, *art, contrivance, and machine*.

90. γέλασμα. Where the Greeks used this metaphor in relation to the waves, the sea, or the shore, they usually denoted by it *something heard*, viz. *the gentle dash of waves in a calm*, e. g. upon the shore; a sound resembling *laughter* in itself, and associated in thought with a glad state of mind. Comp. the farrago of examples in Blomfield's gloss. But sometimes it seems to be spoken of *something seen*, viz. of the *sunlight reflected from the ripple of water*, like *smile and laugh* in English poetry; e. g. Hom. H. in Cererem, 14,

γαῖά τε πᾶσ' ἐγέλασσε καὶ ἄλμυρόν οἶδμα θαλάσσης, where the joyous bright *look* of sea, as well as earth, must be meant.

94. The article is not used with reference to *his* destined term of suffering, but because χρόνος, like monadic appellatives, sometimes takes the article. Comp. τὸν μακρὸν χρόνον 449, Soph. CEd. Col. 8; τὸν αἰαντῆ χ. Furies 542 (572); ὁ μυρίος χ. Soph. CEd. Col. 618; ἐς τοσόνδε τοῦ χρόνου, Soph. Electr. 961. The like is true of βίος with the epithets μακρὸς, μακράϊων, etc. Soph. CEd. Rex 381, 518, and in Soph. Electr. 822, τοῦ βίου δ' οὐδεὶς πόθος, where τοῦ βίου is not of *my* life, but of *life*.

99. πῇ depends on στενάχω, as on δέδια 182, and the clause which it begins is expegetical of τὸ ἐπερχόμενον πῆμα. — ἐπιτεῖλαι, *to arise, appear*, = ἀνατεῖλαι. Hesiod (Op. et Dies 381, 565) uses it of the rising of the sun and planets.

102. σχεθρῶς, probably from ἔχω — σχεθεῖν in the sense of *holding on to*, = *closely, accurately*.

109. According to Hesiod, (Op. et Dies 52,) Prometheus stole fire in the hollow stalk of the *narthex*, a tall, umbelliferous plant, used by the worshippers of Bacchus for staves, the dry pith of which kindled easily. — κλοπαίαν does not qualify πηγῇν directly, but denotes the manner in which the action of θηρῶμαι was performed; = κλοπῇ, *λάθρα*.

115. ὀδμά. The poets taught that an ambrosial perfume exhaled from the persons and vestments of the Gods. — ἀφειγγής, *invisible, obscure*.

116. πεκραμένη. The Schol. and Schütz take this to mean *pertaining to a demi-god*, whose nature is *human and divine mingled*. Others, *pertaining to gods and men both*.

121. δι' ἀπεχθείας ἐλθόντι' = ἐν ἀπεχθείᾳ ὄντα, or with the idea of continuance superadded. Comp. Alcest. 874.

128. φιλία is not an epithet of τάς, but answers to an adverb in English, = *φιλίως*.

134. Θιμερῶνιν, *staid-faced, grave-faced*, from Θέμερος, *set, staid, composed*. Hesych. defines Θιμέρη by βεβαία, *σεμνή, εὐσταθής*. The root is (θέω) τίθημι.

135. ἀπέδιλος, sc. owing to their hurry. The ancients put on sandals or slippers when they went out of the house, but were commonly unshod within.

139. The early Greeks conceived of the earth as land surrounded by water flowing in a perpetual current. Hence Ocean is called a river by Homer, *Iliad* xviii. 607, and is next to the rim of the shield of Achilles.

144. φοβερά, *ex horrore coërta*; Wellauer. Rather, *fearful*. The quality is applied to the tears, instead of the person whose fear caused them.

150. ἀθέτως. Schol. ἀνόμως, *arbitrarily*.

151. A Schol. says, πελώρια λέγει καὶ Τιτᾶνας καὶ νόμους αὐτῶν. τὰ πρὶν πελώρια, *what was heretofore great or mighty*.

153. Tartarus was conceived of as below Hades, and as an immense chas., — ἀπέραντος, *non transeundus*; Bl. *Impenetrabilis ex quo exire non licet*; Wellauer.

156, 157. ὥς — ἐπεγήθει, *in order that* (no one) *might have rejoiced*. See 749, 750.

160. ὅτι for ὅστε. Comp. *Alcest.* 194, *Antig.* 220.

163. τιθέμενος, a conjectural reading for θίμενος, approved by Hermann and Schütz and also by Elmsley, (who remarks that αἰεῖ is rarely found with the *aorist* particip.) brings this line into measure with 182. Porson changed this latter line, reading δέδια δ' for δέδια γάρ. τιθέμενος ἄγναμπτον = *rendering, making inflexible*.

169. πρύτανις, *chief, head*. So *Supplices* 366 (371). From πρό. This word was retained in this sense by some Greek states, to denote their chief magistrates: at Athens it meant the sitting committee of the Council.

184. ἀκίχνητα, *not to be reached* by prayer, inexorable.

186. τὸ δίκαιον παρ' ἐαυτῷ ἔχων, *keeping justice by himself or within his own power*. Comp. our phrase *to take the law into one's own hands*.

201. These nominatives continue the construction of 199, instead of that of 200, and are not nominatives absolute.

208. ἀμοχθεῖ. Bl. writes ἀμοχθῇ, contending that adverbs from words ending in -ος should end in ι, not in ει. Herm.,

on Ajax 1206, thinks that such of these adverbs as are derived from verbs should be written with *ι*, and, as for the rest, “nondum res plane ad liquidum perducta est.” With this Buttmann (largest Grammar, 2, 344) substantially agrees.

215. τὸ πᾶν = πάντως, *wholly*, at *all*. Comp. Agam. 168 (179).

221. αὐτοῖσι συμμάχοισι. The dative, in the relation of accompaniment, is frequently thus used with αὐτός, and for the most part without σύν. Comp. Mt. § 405, 3.

232. αἰσιώσας is to be taken in translating after ἔχρηζεν, as if it were ἔχρηζεν αἰσιῶσαι καὶ φιτύσαι.

235. Most authorities read here ἐξερυσάμην, which is for ἐξέρυσάμην, as ῥύομαι alone, and not ἐρύομαι, is used in the sense *deliver* by the tragic poets. The doubling of ρ is neglected, by poetic license, as in χρυσορύτους, Antig. 950. As this is very rare in iambics, ἐξελυσάμην, found in several MSS., is received by Dindorf into his text.

239. προθέμενος ἐν οἴκῳ. Though such phrases as τίθεσθαι ἐν λόγῳ, ἐν αἰσχυρῷ, occur, Elmsley, the most exact observer of Attic style, has never found any similar to the present. It ought to mean *placing before one's self as objects of pity*, = θέμενος ἐν οἴκῳ, substantially. The following somewhat analogous expression may be found in Josephus de Bello Jud. III. 10. § 2, τοῦ μὴ δοκεῖν μετὰ τὴν τῆς οἰκουμένης ἡγεμονίαν ἐν ἀντιπάλῳ τὰ Ἰουδαίων προτίθεσθαι, i. e. *to place the Jews before ourselves as rivals*.

241. ὧδ' ἐρρύθμισμαι, “metaphora a verbis desumpta quæ in rhythmum rediguntur et coercentur;” Bl. = *coerceor, constringor*. Comp. Antig. 318, for the word in another sense.

261. κατ' ἥδονην = ἡδύ. Comp. 494.

269. κατισχνανέσθαι is the fut. mid. inf. used passively, (comp. Antig.) from κατισχναίνω, *I dry up, make lean*. κατισχνανέσθαι is preferred by Porson, on Orest. 292, and Well., and is the reading of all the MSS. except one; the other word with πρὸς answers in sense to προσαναινόμενον, v. 146, and is justly preferred by Bl. and Dind. — παιδαρσίους, Dor. for μεταρσίους, as παιδαῖρην for μεταῖρην in Eurip. *Æsch.* introduces several Doric forms into his iambics.

276. ταῦτά = κατὰ τὰ αὐτά, *in the same way*. The sense is *calamity wandering in the same way* (i. e. just as in this case) *now lights on one, now on another*.

279. In the representation they were now let down from the machine to the stage.

282. πελώ is future, like σκεδᾷ 25. Comp. 303.

284. τέρμα follows ἦκω = εἰς τέρμα. — διαμειψάμενος, sc. ὁδόν. Comp. Sept. ad Theb. 316. διαμείψαι δωμάτων στυγεράν ὁδόν.

287. γνώμη, *by my will*. Comp. παρὰ γνώμην, *against my will*, Eurip. Medea 577. Bl. thinks that this word may denote the *intelligence* of the griffin itself.

292. The phrase νέμειν μείζονα μοῖραν was occasioned by the custom of setting a greater portion at meals before distinguished persons or strangers. Hence it = *to hold in greater honor*.

301. σιδηρομήτορα. Sometimes compound adjectives in the tragic poets may be resolved into a noun and its genitive, sometimes into a noun and its adjective. Thus, σεμνόμαντις, Oed. Rex 556, = σεμνὸς μάντις, and the present word = σιδήρου μήτηρ. Comp. Mt. § 446, Obs. 3, b.

303. ξυνασχαλῶν is future, like γαμῆ and ἀσχαλῆ, 764.

309. Comp. Alcest. 1157.

313. χόλον μόθων, *gall or bitterness of sufferings*.

317. ἀρχαῖα, *antiquated, exploded, foolish*. For the form of this sentence, comp. Alcest. 256.

319. ἐπίχειρα. Comp. Antig. 820.

323. This same figure is used Agem. 1207, πρὸς κέντρα μὴ λάκτιζε, and by other profane writers.

328. περισσόφρων, *sapiens plusquam satis est*, Bl. = *overwise. valde intelligens*, Well. The latter meaning is more apposite, as the word is used to give a reason why he should perceive the force of the remark.

329. προστίβεται, *is rubbed upon*, as dirt upon cloth, *attaches itself*.

332. μηδὲ μελησάτω. The *second* person imperative of the aorist is rarely used with the negative, but, instead of it,

the subjunctive; the *third* person so used is more common. Comp. Alcest. 1077, and Mt. § 511, 3.

338. αὐτῷ. Comp. Alcest. 95, Antig. 390.

340. τὰ μὲν σ' = τὰ μὲν σά. λήξω : supply ἐπαιῶν.

341. προθυμίας is governed by ἐλλείπεις.

347. The passage from this line to 372, Elmsley first gave to Prometheus, all the MSS. and preceding editors having assigned it to Oceanus. Bl. and Well. follow Elmsley's conjecture, which is I think clearly correct. οὐ δῆτα continues the discourse of Prometheus by introducing an instance of his sympathy; but, in the mouth of Oceanus, it is not at all to the point. That *he* felt sympathy was no reason to suppose that Prometheus, in his very different situation, should feel it also. For a conjecture as to the origin of this passage, see the Preface.

351. Æschylus seems in this extended description of Typho to have had Pindar's first Pythian before his eyes, which was written but a little before the Prometheus: indeed, the imitation is close, but it falls far short of the original, which is one of the brightest gems in Greek poetry.

352. δαΐον, *wretched*. In this sense the Doric form is used by the tragic poets; but in the sense *hostile*, δῆϊος. So Hermann on Ajax 771.

353. In this line, with Dind., I follow Porson and Schütz in reading ἐκατογκάρηνον. Bl. and Elms. prefer, as more Attic, ἐκατογκάρανον. The reading of the MSS. ἐκατογκάρηνον violates the metre, by giving an anapæst in the second place; but is still retained by Well., who thinks that the poet designedly departed from the rule in order, by an additional syllable, to express more vastness.

354. This line in the MSS., with the reading πᾶσιν ὃς ἀντίστη θεοῖς, contains an inadmissible anapæst in the fourth place, which many critics have tried to do away with. Wunderlich proposed ἀνίστη, and supposed the construction to be ὃς ἀνίστη σφίζων φόρον πᾶσι θεοῖς. Dind. (præf. ad Poet. Scen.) removes every difficulty by adopting this reading, and taking ἀνίστη θεοῖς together, in the sense, *rose up*

against the¹ gods. He cites for this use *Iliad* xxiii. 635 :

Ἀγκαῖον δὲ (ἐνίκησα) πάλῃ Πλευρώωνιον, ὃς μοι ἀνίστη.

The relation of the dative here is the same as with μάχομαι, and other verbs of fighting.

355. γαμφηλαῖς Hesych. defines by σιαγῶαι, jaw-bones, jaws. — ἀστράπτω is not often used actively, as here.

358. ἤλθεν αὐτῷ for ἡ. πρὸς αὐτόν. Comp. Antig. 234.

360. Comp. 134, where the *thing*, here the genitive, is the accusative; and the reverse is true of the *person*.

362. ἐκθροτᾶν σθένος, to take away the strength by a stroke of thunder, — in the passive, to have one's strength so taken away. The accusative, standing as the object of the active in Greek, is often joined to the passive to define its action, instead of being its subject; thus, ἀποτιμνῶν τὴν κεφαλὴν, to cut the head off; ἀποτιμνθέντες τὰς κεφαλὰς, having had their heads cut off, Xen. Anab. 2, 6. All such cases may be resolved into ἔχω, with the participle of the verb used, and the accus. Sometimes a dative is used instead of an accus. in such phrases. Thus, ἐξηρτημένοι τόξοις, 711, means having bows hanging from them, lit. hung with bows. Comp. Soph. Electra 54.

366. μυδροκτυπεῖ. Comp. Soph. Antig. 264.

368. γνάθοις. For this word used metaphorically, comp. 64, 726. — For the allusion here, see the Preface.

369. λευράς, smooth, plain, an Homeric word, used Odys. vii. 123. Comp. 394.

378. ὀργή, feelings, = ψυχή, which appears in citations of this verse. Comp. Antig. 1200.

380. The sense is and not try to reduce swelling anger by force. ἰσχναινω, I make thin, or lean. "Ducta est," says Schütz, "elegans allegoria e medicorum rationibus, qui corporis tumori fomenta adhibent." Comp. 269.

381. προμηθεῖσθαι, which alludes to the name of Prometheus, is preferred by Brunck, Valckenaer, Porson, Bl., and Dind. to προθυμεῖσθαι, a reading of more MS. authority; but is, I think, merely an emendation of a bad reading προμυθεῖσθαι. προθ. expresses the forwardness to serve a

friend, which Oceanus professed, as the ensuing lines show. Comp. also 341.

386. *τόδε τὸ ἀμπλάημα* means the error in such a course, as Oceanus advocates, i. e. in attempting to soften the tyrant's will. The proud soul of Prometheus cannot bear to seem to have used Oceanus as an unsuccessful mediator with Jove.

388. οὐ μὲν ὁ θεὸς. Com. Alcest. 336.

397. For the construction of *στένω*, see Alcest. 652.

399. Most editors omit *λειδομένα* without MS. authority, and read *ἔσγξς*, thus producing equality between the strophe and antistrophe; but the latter shows marks of a lacuna. — *φαιδινῶν*, *soft, tender*. The general idea of this word is *ease* of motion, which appears in the senses *pliant, nimble, graceful*, and, by consequence, *slender*, (connected with *graceful*, as a thick-set frame is opposed to grace,) and *tender* or *soft*, as pliant twigs are. There is very good authority for *φαιδινόν*. — *φίος* = *φειῶμα*. — *λειδομένα*. For the middle of *λειδω*, comp. Alcest. 1015.

402. Well. puts a point after *τάδε*, and writes *Ζεὺς δ'.* "Utrumque," says he, "sensus requirit, et recepi ex Robortello, præeunte Hermannō." But *δε* produces an unpleasant contrast between the clauses, and a point after *τάδε* brings too much abruptness into the style. *ἀμέγαρτα τάδε* = *ἀμεγάτως οὕτως, λυγρῶς οὕτως, thus unenviably, thus sadly, or badly*. Comp. Buttmann's Lexil. No. 61. for this word.

405. *αἰχμή*. "*vis, proprie hasta, quam reges antiquos pro sceptro gestasse monet Butlerus;*" Bl. *sceptre*, thence *power*. Comp. 925. — Read here with Bl. and Well. *θεοῖς τοῖς ἐνδαίκνυσιν*, and *σοῖς* in the antistrophe.

406. *στονόειν* = *στονοέντως*.

409. Four syllables are wanting before *στένουσα*. Many editors read *στένουσι*, which has no subject, unless it be implied in *χώρα*. — *ἀρχαιοπρεπῆ*, *illustrious of old*. Comp. *ἀρχαιοπλουτος*, *rich of old*. Agam. 1013 (1043). — *στένειν τιμὴν* here means, to lament *the loss* of honor, but *σ. συμφορὰν*, somewhere else, to lament *the existence* of misfortune.

Something so, *ὑπηρετῖν νόσῳ*, Soph. *Oed. Rex* 217, means to aid in *removing* a disease; but *ὑπηρετῖν λόγῳ*, *Medea* 588 (Porson), to aid in *carrying forward* a plan.

411. *ἔποιον*, *inhabited*. — *ἄγνᾶς*, *sacred*, sc. as being personified and an object of worship.

416. *μόχας* is in the genitive. Comp. Mt. § 330.

420. Why is Arabia mentioned here, while all the other places are near the Euxine? Some suppose the text to be wrong, which is not unlikely. Others say Arabia was taken in a wide sense; but never in so wide a sense as to include northern Asia. "Verisimile est," says Elmsley, "*Æschylum geographiæ nihilo peritiorum fuisse Tragico nostrati*, (Shakspeare in the 'Winter's Tale,') qui oram Bohemiæ maritimam memorat."

421. *ὑψηλὸν*, *on a high crag*. It is uncertain what city is here meant.

424. *ὀξυπρόροις*, *sharp, pointed*. *πρόρα* is the forward extremity, the front, of any thing; and the front of a spear directed against a foe is its point. *καλλίπρωρος* in Sept. ad Theb. 515 (533), means *fairfaced*.

428. *ὅς αἰὲν* — *ὑποστενάζει*. This is a difficult and probably a corrupt passage. The Scholiast takes *ὑπέρροχον σθένος* as in apposition with *κραταιὸν οὐράνιον τε πόντον*, in which case it must have the sense *immense force* or *weight*. *ὑποστενάζει* he interprets by *μετ' ὀδίνος ὑπανέχει*. Well, adopts the construction of the Schol., only that he joins *κραταιόν* to *σθένος*. *A heavy, immense weight, and the heavenly sphere* is the same as *the weight — of the sphere*. In his Lexicon, vol. 2, he reads *γαῖον* for *κραταιόν*. Then the sense is good, *the immense force or weight of earth*. But Atlas did not sustain the earth, but the pillars which kept the heavens apart from it. See v. 347, and *Odys.* i. 53. — *ὑποστενάζειν*, *to groan under*, implies the idea of bearing, and hence is taken in a *constructio prægna* with *νότοις*. But some, as Well. in his Lex. vol. 2, and Dind., adopt *ὑποστεγάζει*, *holds up*, (a rare word, unknown to the tragic poets,) after a conjecture of Hermann. See his treatise De

Differentia Prose et Post. Orationis, Opusc. I. 114. Other emendations and constructions are still less satisfactory than those already given.

431. κλύδων seems to be collective = *surges*: hence the use of ξυμπιπῶν, *dashing together*.

433. Ἄϊδος (from Ἄϊς = Ἀΐδης) and γᾶς both depend on μυχρός in different relations. Render *the cavern of the earth belonging to Pluto*, i. e. Pluto's underground cavern. Comp. Mt. § 380.

438. προνσελούμενον = ὑδριζόμενον. The Etymologicon Magnum, voce πρόσκληροι, says, προνσελλεῖν λίγουσι τὸ ὑδρίζειν. προνσελοῦμεν occurs Aristoph. Frogs 730, according to the best MS., the only other place where this word is found out of Hesychius. See Buttmann's Lexilogus, No. 89, for an essay upon this word.

450. ἐφυγον, *mixed up, confused*, did in confusion and without system. — For οὐ following οὔτε in the next line, a negligence not uncommon, comp. Mt. § 609, and v. 480.

452. ἀήσυροι. This word is elsewhere found in no earlier author than Apol. Rhod. ii. 1102, cited by Bl., where it is spoken of the wind, and answers, according to the Schol., to ελαφρώς πνέων. Suidas quotes ἀήσυρον κάμψαι γόνυ, where it means *light, agile*. It is explained in the scholia and lexicons by κοῦφον, ελαφρόν, λεπτόν. Its meanings arranged in order may have been *easily blown by the wind, light, thence agile, small*, as light bodies or animals usually are.

459. ἀριθμόν, *number, the art of number*.

461. μνήμην, not mnemonics, which was not an old art, but *the power of remembering* gained by practice, which, where books were rare, was a power much exercised. The poet here alludes to the mythus, which made Mnemosyne or Memory mother of the muse, i. e. of the inventive power of the mind displayed in the arts; for μοῦσα, Dor. μῶσα, feminine particip. of μάω, is nothing more than the inventive or investigating one, — personified invention. μουσομήτωρ then is *mother of invention, or of the arts, inventive*.

463. ζεύγλη was the part of ζυγόν which was on each animal's neck. — For the construction of διαδόχος, comp. Alcest. 655.

472. αἰκίς for αἰκίς. Comp. αἰκία, αἶκων, αἶρω, ἀργός, for αἰκία, αἶκων, αἶρω, αἶργος.

474. σεαυτὸν properly belongs to the second clause, as its subject; as if it were ὁποῖοις φαρμάκοις εἰς αὐτὸς ἰάσιμος.

490. Nearly all the MSS. have οὐδέ — οὐ — οὐδέ, which is not good Greek. The words βρώσιμον, χριστόν, πιστόν belong to the class ἀλέξημα; but the force of οὐδέ would be to separate them from it, as being distinct classes of themselves. When a *whole* is denied by οὐ, οὐδέ, or οὐδέν, the parts are denied by οὔτε — οὔτε, and οὐ is used for οὔτε, as in v. 451. — πιστόν is the verbal of πιπιάσκω, *bibere facio*.

486. κληδών, an omen from words or sounds casually uttered. σύμβολος, a sign from something casually met.

490. A reading εὐώνυμοι preferred by Brunck, Schütz, Bl., and Elmsley, is more grammatical than εὐωνύμους, which most MSS., Well., and Dind. have; but for that very reason looks like an emendation. εὐωνύμους stands, by a familiar change of construction, for εὐώνυμοι; διώρισα being supplied in thought. εὐώνυμος is a euphemistic word for ἀριστερός, *left, sinister*. See Electr. 19. Two lines below, the construction changes after ἔχουσι: instead of ἔχθρας — συνεδρίας, governed by ἔχουσι, we have nominatives with εἶσι understood. — συνεδρία, the *alighting together of different kinds of birds*.

494. Comp. καὶ ἡδονήν, 261.

495. λοβός, the lobe or flap of the liver.

498, 499. φλογωπὰ σήματα, signs by flame: comp. Antig. 1005, seq., i. e. by the burning of victims. — ἐξοματώσα, ἐπάργεμα, properly *I gave sight to, covered with the albugo*, or white upon the iris, i. e. *blind*; figuratively, *I rendered clear, obscure*. Comp. for ἐπάργεμος Agam. 1034 (1113), Choëph. 654 (665).

506. The allegorical meaning of the fable of Prometheus seems to have been present to the poet's mind in this passage, from v. 438.

508. ἀνίδου, *take no care of*: a rare word, found twice in Homer, Iliad xiv. 427, xxiii. 70.

521. ἡ πού. Comp. Alcest. 199. — σεμνόν, *solemn, awful*.

525. The sense is, *by no means may Jupiter, who sways all things, set his might in opposition to my will*.

530. θολναίς, *sacrificial feasts*.

535. The metaphor in ἐμμένοι, ἐκταμένη, is drawn from something soft, as wax, melted into or upon any thing. In Electra 1311, cited by Bl., Sophocles has the expression μῖσος ἐντέτρηκέ μοι, *hatred is melted into me*; and in Trach. 463, ἐντακῆναι τῷ φιλεῖν, *to be melted into love*, i. e. to cleave to it.

537. τελειν βίον is not *to prolong life*, but simply *to live on, to live*. Life is conceived of as a space continually extending onward in length.

545. "Constructio est," says Bl., "φέρε' εἰπέ, ὅπως ἄχαρις χάρις." It is better to follow the Scholiast, who paraphrases this passage thus: φέρε, ὡ φίλος, ἐπειδὴ, ἦν εἰς τοὺς βροτοὺς πεποληκας χάριν, ἄχαρις (ἔστι.) ὅπως = *as, since*. ἄχαρις χάρις, *a thankless favor*. Comp. Antig. 1261.

555, &c. The sense is, *this song, which has come into my mind, is of opposite import from that, when I sung hymeneal hymns around thy bath and marriage-bed*. The Greeks said either τοῦτο διαφέρει τόντον, or τοῦτο καὶ τοῦτο διαφέρουσι, or τοῦτο διαφέρει καὶ τοῦτο. This last is the form of the present sentence. The poet might have said, τόδε τὸ μέλος προσέπτα διαμφίδιον, making δ. the predicate; instead of which he employs it as an epithet, and brings in τόδε afterwards, as epexegetical of μέλος. — διαμφίδιον. Hesych. ἄλλοιον, διὰ παντὸς κειχωρισμένον; a word only found here, from διαμφίς, *wide apart*. — ὅτε. Some authorities have ὅ τε, from ὅς τε, but there is no evidence that the rare word ὑμεναιῶ (which = ἔδω τὸν ὑμέναιον) can be taken actively. — προσέπτα. The figure in this word denotes the approach of something imperceptible or immaterial, moving lightly or suddenly. Comp. 115, 644. —

ἀμφὶ λουτρά. Bathing took place among the preparative ceremonies of marriage. Comp. Eurip. Phœniss. 347. — ἰότητι = ἕνεκα. — τὰν ὁμοπάτριον, *sprung from the same father* with us. — ἔδνοις. The construction here is, as Schütz remarks, Ἡσιόνην ἔδνοις πιθῶν, ἤγαγες δάμαρτα.

563. ποινὰς ὀλέκει. ποινάς, ποινᾶς, ποινῆς, ποινή σ', occur as various readings. The position of these forms represents the progress from truth to a conjecture through a false reading. The accusative ποινάς is put in a sort of apposition with the verb. Comp. Mt. § 432. The sense is, *in penalty for what crime are you perishing?*

567. οἷστρος. There is no reason to suppose that any thing was presented to the eyes of the spectators; but the poet plainly uses this word literally; Io thought of the spectre of Argus, as a real æstrus buzzing around her, as is shown by 675. — In this line τὰν was first inserted by Hermann, then by Elmsley and others. In the next ἄλιν δᾶ is Dindorf's reading for ἄλιν ὦ δᾶ. See the Pref. to his "Poetæ Scenici," p. vi.

569. Two Vienna MSS. omit φοβοῦμαι, and two others read εἰσορῶ. Both seem, according to Dindorf, to be additions to the text, εἰσορῶσα having originally stood alone without a verb, the idea, *I fear*, being implied in the context. Comp. Matthiæ on Hecuba 950 (971), αἰδώς μ' ἔχει — τυγχάνουσα, for αἰδοῦμαι — τυγχάνουσα. I have inserted φοβοῦμαι in the text, though disposed to assent to Dindorf's correction.

574. ὑπὸ δέ, κ. τ. λ. Render, *and his sonorous, wax-joined reed sounds forth in an under-tone a sleep-giving lay.*

577. Join τι ποτε ἀμαρτιόσας εὐρών together, = *having found me in what sin.* — For an emendation of 577 – 579, and the part of the antistrophe corresponding, see Hermann's tract entitled "Septem aperta opera apud Æschylum." Opusc. 4, 334.

583. φθονέω, like μεγαλῶ, v. 626, governs the genitive of the thing grudged or denied. Comp. Mt. § 368, a.

588. This verse was first made part of Io's song by Her-

mann and Elmsley, instead of being ascribed to the chorus. This is necessary according to the practice of the tragic poets, as the corresponding verse in the antistrophe belongs to her.

592. *στυγητός*. It is rare that verbals in *τός* have but two endings. *γνωτός* is so used CEd. Rex 396. Comp. Alcest. 102.

599. *φοιταλίοις, ὀρμητικοῖς*, Schol. ; *circumagentibus*, Well. Rather, *maddening*.

600. *σκιητημάτων νήστισιν αἰκίαις*, *hungry, tormenting leaps*. The æstrus drove her forward in a painful race, allowing her no time for food.

601. *Ἥρας*. This word is due to a conjecture of Hermann, and appears in the modern edd. Such a dissyllabic word was wanting to complete the metre, and the scholiasts introduce it in paraphrasing *ἐπικότοισι μήδεσι*.

606. For *τί μὴ χρή*, Elmsley elegantly conjectured *τί μῆ-χαρ*, *what cure*, and put a point after *παθεῖν*. The metre requires a change here, or to read in v. 586 *γεννηνάσας*.

615. *ἀρμοῖ* = *ἀρτίως*. Properly it is an old dative, — like *οἰκοῖ, πεδοῖ*, — from *ἀρμός, joint*. The time denoted by *just now* is a time *joined on, adjoining* to the present. Comp. *juxta* from *jungo*.

621. *ἀρκῶ σαφηνίσαι* = *ἀρκεῖ ἐμὲ σ*. Comp. Antig. 547.

626. See 583.

628. *θράττω* is an Attic form for *ταράττω* : comp. *φοροῖμιον* for *προοίμιον*. See Buttmann, Lexil., No. 52.

629. *μᾶσσον ὥς* cannot be for *μᾶσσον ἢ ὥς*. Many have conjectured *ἢ ὥς*, which may be pronounced as one syllable. As the text stands, a comma should come before *ὥς*, which = *ὅτι, nam, siquidem*, and *ἀκούσαι*, implied in the context, must be understood with *γλυκύ*. See Mt. § 450, 2. Elmsley conjectured *μασσάνως ἢ μοι γλυκύ*.

638. *οἷσσθαι. φέρομαι* in the middle often means *I bear off, obtain* as a prize.

639. *ἄλαν τριδὴν ἔχει*, *are a proper way of spending time*.

645. *πολεύμεναι* is an Homeric form for *πολούμεναι*. Comp. Alcest. 29, for this word.

648. *δαρόν*, Dor. for *δηρόν*, is used in iambics by *Æsch.* and *Eurip.*

652. *βαθύν*, *having a deep soil, fertile*. Comp. *νυός βα-
θύα*, Hom.

654. *τὸ διὸν ὄμμα* = τ. ὁ. *Διός*. Comp. *Alcest.* 5.

655. *εὐφρόνας*. See *Electra* 19.

658. *ἐπὶ Λωδώνης*. The genitive with *ἐπὶ* often follows a verb of motion.

660. Comp. *Soph. Œd. Rex* 72.

666. *ἄφετον ἀλῆσθαι*. There is an allusion here to sacred cattle, which were called *ἄφειτοι* and *ἄνγειοι*, as being left free to wander where they chose. See the notes on *Hesych.* voce *ἄφειτοι*.

667. *μολεῖν*. Here the aorist infin. stands after *βαίσις ἦλθεν*, with a future sense; even though that phrase has no future idea, such as verbs of hoping, promising, and the like have, with which aor. infinitives are often so used. Comp. *Mt.* § 501. The more regular form of this sentence would be *εἰ μὴ θέλοι — μολεῖν ἄν — ὅς ἐξαῖστώσῃ. μολεῖν*, for the fut. *μολεῖσθαι*, and *ἐξαῖστώσῃ*, take the form which belongs to *oratio directa*, thus by a change of construction deserting the optative. An obvious conjecture of *Elmsley's* *πυρωπὸν ἄν* for *π. ἐν* is then unnecessary.

676. *Κερχνείας*. Another reading is *Κερχρησίας*. So its primitive has the forms *κέρχρον*, *κέγχρον*, *millet*. I do not find a stream of this name elsewhere mentioned as being in *Argolis*.

677. *ἄκρην*. This reading is probably corrupt, as the discrepancies of the MSS. seem to show. "*Nusquam, quod sciam, memoratur Λέρνης ἄκρα.*" *Bl.* *Lerna* was a morass on a low coast from which the hills retired.

680. *ἀπροσδόκητος* = *ἀπροσδοκήτως*. — The two last syllables of *αἰφνίδιος* are probably pronounced as one by synizesis. For the synizesis of *ι*, which *Porson* denied, see *Herm. Elementa*, p. 34, ed. *Glasg.*

682. *γῆν πρὸ γῆς*, *to land in front of*, i. e. *beyond land*. Not so *Mt.* § 575.

698. *τοί*. Comp. *v.* 39.

700. τὴν πρὶν καρὰν ἐπύσασθε, *you fulfilled your former desire.*

711. ἐξηγρημένοι τόξοις. Comp. 362. Scholefield cites Hor. Epist. Lib. I. 1, 56, "Lævo suspensi loculos tabulamque lacerto." — The Scythians, and some of the Sarmatæ, lead a nomad life, and had no fixed mansions, but dwelt in wagons, as the Tartars do now. A tribe of Scythians hence got the name of Hamaxobii. Comp. Herod. 4, 46; Strabo 7, 3. § 2.

712. What is said by the poet concerning Io's wanderings is quite at variance with geographical truth, and it is difficult to say in all cases what view of her course he had in] his own mind. From the vicinity of Argos (676) she went to the oracle of Dodona (ε30), and to the coast of the Ionian or Adriatic sea. Thence she turned, and went no longer in a westerly direction; but the poet is silent about her path, until she arrives at the scene of this play, which seems to have been the shore of the Hyperborean or Scythian sea. This sea Æschylus may have regarded as being far to the south of its actual place. Io now goes towards the east (707), and avoids the Scythian nomads by drawing nigh to a rocky coast, which Schütz takes for that of the Palus Mæotis. The Chalybes he regards as an otherwise unknown nation of that name, so called from their skill in working iron; but it is more probable that the poet has given a wrong place on his vague map, either to the tribe so called living near Trapezus (Xen. Anab. 5, 5, 1), or to the warlike people of the same name (ibid. 4, 5, 34) bordering upon Armenia. The Hybristes is explained to be the Araxes by the Scholiasts; their ground may have been, that both names denote the violence of the current. Schütz, however, takes this river to be the Tanais, which was falsely supposed by some, according to Strabo, to run north from Caucasus.

719. πρὸς αὐτὸν Κ., *to Caucasus itself*, as contrasted with the river flowing from it, = *quite to Caucasus*.

725 – 728. ἴνα, *where*. If the text is right, the geography

is exceedingly wrong. The mouth of the Thermodon on the southern coast of the Euxine, was some ten degrees of longitude east of Salmydessus on the western. Of this the poet could hardly be ignorant, as the Euxine trade of Athens must already have been considerable. He may, however, have followed the early fables relating to the Argonauts, in placing this town on the southern coast. For Salmydessus, comp. Antig. 969. — *γνάθος*. This metaphor, according to one Scholiast, is derived from the perilous nature of the coast, *διὰ τὸ τοὺς εἰς αὐτὴν πλείοντα καταναλίσκεν*. Another deduces it from the form of the coast resembling a jaw. But Schütz understands *γνάθος* more indefinitely of the mouth of the Propontis; called Salmydessian, because that town was a short sail (about eighty miles) within the Euxine. — The country of the Amazons was considered in Strabo's time (see 11, 5, § 1–3) to be in the mountains above Albania, or else under Caucasus towards the north. The poet places them farther to the south, and a set of fables settled there near the Thermodon. They guided Io *willingly*, on account of her sex, but by what route it does not appear.

729. *ισθμόν*. This Schütz understands, not of the Tauric Chersonese (now the Crimea) itself, but of the tongue of land between the Mæotis and the Euxine on the east of the former, where the mart of Phanagoria was built. On this scheme, Io went from Asia into Europe by crossing the strait named from her the Bosphorus. In order to bring her back into Asia again, which v. 735 requires, Schütz takes her along the northern coast of the Euxine, and across the Thracian Bosphorus into Asia Minor, and the next thing we hear of her is her arrival at Cisthene near the ends of the earth. The improbability of this is manifest. Io passes from some European region into the Tauric Chersonese, swims the Bosphorus, and is thus in Asia at once. The Tanais and Palus Mæotis were considered the boundary between Europe and Asia. Comp. Strabo 11, 1, § 1.

731. *αἶλῶν*, a narrow channel. The present name is the Straits of Theodosia.

743. ἀναμυθοῖται, you *groan out*. Bl. has noticed the simple μυθοῖω in but one passage, viz. Meleager's 52d Epigram. It is found also in Polyb. 15, § 26, Theocr. Idyl. 20, 13. The root is the sound μῦ, as Bl. says.

747. τί — οὐκ ἔρριψα ἐμάντην — ὅπως ἀπηλλάγην, *why did I not throw myself — so that I had been freed*. — ἵνα, ὡς, μή, more rarely ὅπως, are found with the aorist, or imperf. indic. when actions are spoken of, which should have happened, but did not. Comp. v. 157, and CEd. Rex 1389, 1392; Mt. § 519.

761. τύραννα. The tragic poets often use τύραννος as an adjective of two endings. — σκηπτρα is in the accusative.

764. ἀσχαλῆ. Comp. 303. — τοιοῦτον ᾤ. Comp. Alcest. 194.

765. θείορτον = θείον.

766. ῥητὸν αὐδᾶσθαι, a kind of pleonasm for ἔξεστι αὐδᾶσθαι, arising perhaps from a *confusio duarum locutionum*, viz. ῥητὰ τάδε and ἔξεστι, or δεῖ αὐδᾶσθαι τάδε. Comp. ἐνδρακῆς λεύσσειν, Philoct. 847, and Schaefer's note. — τί δ' ὄντινα, sc. ἐρωτῆς.

770. Some MSS. have λυθῶ, but λυθείς, as a more exquisite reading, is preferred by the best critica. The discourse is interrupted by Io's inquiry.

774. Hercules, who is here meant, was the thirteenth in descent from Io, through Danaus and Perseus.

780. ἐλοῦ ἢ for ἐλοῦ πότερον. ἢ is rarely thus used out of the epic poets. An example, cited by Elmsley on Medea 480, is found in Iliad ii. 299, ὄφρα δαῶμεν, | ἢ ἔτεόν Κάλχας μαντεύεται, ἢ καὶ οὐκί. — φράσω is in the subjunctive.

789. μνήμοσιν δέλτοις φρενῶν, *the mindful or recollecting tablets of the mind* = the memory. As we might say *the memorandum-book of the mind*. This metaphor was not uncommon. Comp. Furies 265 (275); Suppl. 176 (179); Soph. Philoct. 1325. The triangular shape of the tablets gave them this name of Δέλτοι.

790. By ῥεῖθρον the Cimmerian Bosphorus seems to be

intended, for the poet would naturally return to the point where he left off, v. 735.

791. There is plainly a *lacuna* here, and some suppose that a number of lines are lost. It is not certain what *sea* is meant in the next line; but if, as I think most probable, only a few words have fallen out, then it is either the *Palus Mæotis*, — which, however, would rather be called a *λίμνη*, — or the *Caspian*.

793. There is a division among scholars, as to the course of *Io*. Some in the present age, as *Voss* and *Hermann*, suppose that the poet conceived her path to be in a northward and westward direction to *Libya*, where common opinion placed the *Gorgons* and *Phorcides*. *Hermann* indeed treats the opposite opinion, viz. that she went eastwardly to *Æthiopia*, with contempt, (*Opuscula*, 4, 275;) but notwithstanding, with most interpreters, with *Mannert* (*Geog.* 4, 88), and *Müller* (*Geschichte der Dorer*, 1, 277), I accede to it as the best supported. — *Κισθόρη* is called by *Harpocration*, cited by *Elms.*, a mountain of *Thrace*, and he quotes from *Cratinus* a line which sufficiently shows its remoteness: *ἀνθένδ' ἐπὶ τέρματα γῆς ἤξεις, καὶ Κισθόρης ὄρος ὄψει*.

794. *Hesiod* (*Theog.* 270) mentions the *Phorcides* and *Gorgons* under the names of *Γραῖαι* (= *δηναιαὶ κόραι* in this passage), and *Γοργαί*. The latter dwelt near the *Hesperides*, beyond the ocean, on the confines of night. The former were grey-haired from birth, but of the other traits of the fable here mentioned the poet says nothing.

795. *κυκνόμορφοι*. “*De canitie* *Stanleius* interpretatur, nec ipse reperio quod melius sit.” *Schütz*. The Scholiast understands this word literally. — *ἐκτεμῆναι*, an Ionic form for *κεκτεμῆναι*, but occasionally found in Attic writers.

796. *ἄς οὐθ' ἥλιος*. The same is said of the *Cimmerians* by *Homer*, *Odys.* xi. 15.

799. *δρακοντόμαλλοι*, *having snakes for hair*. The word *παλλός*, used properly of wool, stands also, according to *Hesych.*, for *ἡ καθευμένη κόμη*.

801. *φρουρίων* seems to mean *thing to be guarded against*.

803 – 807. In the northern parts there was fabled to be abundance of gold, which the Arimaspi attempted to steal from the griffins that guarded it. To this Milton alludes, Par. L. ii. 943. Comp. Herodot. 4, 13 – 15 and 27, and 3, 116. The one-eyed Arimaspi were reputed to dwell next to the Issedones, who bordered upon the Scythians; next to them lived the griffins, and then the Hyperboreans upon the sea. Some poets transferred the Hyperboreans to the west of Europe; but I know of no good evidence, that the abode of the Arimaspi was otherwise thought of, than as being to the north or northeast of the Scythians, except by the Scholiasts on this passage, who assign Cisthene, Arimaspi, Gorgons, and all, to Libya. The griffins also seem to be an eastern fiction. We must suppose, then, that the poet departed from the received story, and put the Gorgons in the remote east. — *κύνας*. The griffins, like the Sphinx, Œd. Rex 391, the eagle, *infra* 1022, the Furies, Choëph. 911 (925), are called *dogs* from their being fierce and rapacious ministers of Jove, his hounds which he sets upon men. — *ὄξυστόμους, ἀκρωγῆς*, were added to explain the metaphor in *κύνας*. The griffins were dogs only in a figure, as they had the beaks of birds, and did not bark. — *ῥᾶμα Πλούτωνος πόρον*. Æschylus says equally *πορὸν Ἰσμηγόν* (Sept. ad Theb. 360), and *πορὸν Σκαμάνδρου* (Choëph. 361). Comp. *πορὸν Ἄλκος ποταμοῖο*, Persæ, 848. The river derived its name from *πλοῦτος*, as abounding in gold sand; and so Hades received the name of Pluto from his being lord of underground treasures. Those, who lay the scene of these verses in the extreme west, understand this of Tartessus or Bætis in the Spanish gold region.

807. It may be asked, how the poet could go at one leap from northeastern Asia to Æthiopia, as though they were contiguous. It is understood that the ancients extended Æthiopia far to the east in early times. In Odys. i. 23, we have

*Αἰθιοπαῖ, τοὶ διχθὰ δεδαλαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Τπερίονος, οἱ δ' ἀνιόντας.*

And then, as all between was an unknown land to him, he neither conceived of the great distance between the two regions, nor knew how to fill it up with incidents.

808. πρὸς ἥλιον — πηγᾶς, i. e. where the sun rises. So Soph. in a frag. speaks of νυκτὸς πηγᾶς. Voss understands this of the well-known fountain at the temple of Jupiter Ammon, mentioned by Herodot. 4, 181, and called ἥλιον κρήνη by Diodor. xvii. 50.

811. Above the cataracts of the Nile, the Romans still called it Niger (= *Διθίου*) from the blackness of the waters of the blue river, or central branch.

814. μακρὴν ἀποικίαν, *remote colony*; sc. Canopus. Comp. 847.

817. ἀναδιπλάξῃ, *fold over again, redouble*, hence, *repeat the question*.

822. πον, *I think*.

829. ἐπεὶ. The apodosis begins with ἐντεῦθεν, 836.

830. αἰπύνωντον, *seated on a high ridge*.

831. θῶκος, Ionic for θᾶκος, which last appears in most MSS. in 280; but Well. reads θῶκον there also.

832. Render, *and* (where are) *the talking oaks, a wonder incredible*. Comp. Odys. xiv. 327; Soph. Trachin. 171; Herod. 2, 57. These oaks are called by Soph. and Herod. φηγοί, which were oaks bearing the best acorns, and so *fagus* in Latin.

835. εἰ τῶνδε προσσαίνει σέ τι, *if aught of these things pleases you*. Spoken sarcastically = for perhaps you like the high honor of being called Jupiter's wife.

837. It is plain that what is here called the Gulf of Rhea, is either the same with the Ionian sea, or was the whole of that of which the Ionian was a part, viz. the sea between Greece and Italy. The *true* derivation of the name *Ionian* is from the commercial visits of the Ionians to that quarter.

847. προσχώματι, the *deposit* or *made land* at the mouth of the Nile. The Schol. and Schütz understand it of the embankments collectively, on which the cities of the Delta stood, in order to be out of reach of the overflow.

849. ἐπαφῶν. Elmsley says on this verse: "Dispicet in

hoc senario subita temporum mutatio, cum vel *ἐπαφήσας* vel *θιγγάνων* dicendum esset. Simile vitium infra 638, sustulit Bl. Sed magnam licentiam in hac re sibi permittunt Tragici. Tale est *κλύειν, ἀκούσαι*, in Choëphorum prologo." In v. 637 (638) *ἀποδύρεσθαι* is still retained by Well. In the present line perhaps *ἐπαφῶν*, the present participle, is properly used on account of the continued act involved in the idea of *handling* or *stroking*, while *θιγῶν*, in the aorist, is used of the momentary one of touching. In the instance from Choëph. 5, cited by Elmsley, *κλύειν* may be a true aor. infinitive, since, as Buttmann remarks (Largest Grammar 2, 171), *ἔκλυον* the imperfect is constantly so used. Yet, though these cases may be excepted from Elmsley's remark, it seems to be a just one. *ἡ τικτουσα* and *ἡ τικοῦσα* especially are often used by the tragic poets, so far as I can see, with precisely the same import. — *ἀταρβέϊ*, "*placidd*, a quâ nihil amplius mali timendum est," *Schütz*, i. e. *without fear, in which there is nothing fearful*. But of this signification, which seems to be required by the nature of the case, I have met with no example.

850. *γεννημάτων* = *γέννησις*, sc. *διὰ τοῦ ἐπαφήσαι καὶ θιγγεῖν*. — In 851 and 869 we have *τέξεις* from *τέξω*, a rare form for *τέξομαι*.

853. *πεντηκοντάπαις*, *consisting of fifty children*. The fifty daughters of Danaus are meant.

854. *ἔλεύσεται*. This future is rare in Attic writers, who employ *εἶμι* instead of it.

855. *θηλύσπορος* = *θηλεῖα*, literally, *of the female sex by birth*. — *συγγενῇ γάμον ἀνεψιῶν*, *marriage within the kindred with cousins*. See Antig. 793.

856. *ἐποημένοι*. *πτοέω* may be spoken of any agitating passion. Callim., H. in Dian. 191, cited by Bl., says *πτοηθεῖς ὕπ' ἔρωτι*, which is the passion meant here.

859. *φθόνον σωμαίων* *ἔξει θεός* = *ὁ θεὸς φθορήσει* (sc. *τοῖς ἀνεψιοῖς*, the sons of Ægyptus) *σωμάτων αὐτῶν*, i. e. shall be unwilling to give their persons into their cousins' hands.

860, 861. *Πελασγία*, sc. *γῆ*. Argos is so called by Æsch. throughout his play of the Suppliants, which relates to the Danaïdæ here spoken of, and by the other tragic poets. See Spanheim on Callim., H. in Lav. Pal. 4. The Pelasgi occupied the north and east of Peloponnesus, before the Achæans, the people of epic poetry, came in from the north. — *δίδεται*, sc. *αὐτός*, the Danaïdæ implied in *σωμάτων*. — *δαμνίων κ. τ. λ.*, *they*, i. e. the sons of Ægyptus, *having been slain in female war through daring that kept watch by night*. The daughters of Danaus agreed to kill their husbands by night, and all but one, Hypermnestra, did so. *Θηλυκτόνῳ Ἄρει*, more literally, *Marte muliebri manu interficiente*. Elmsley supposes this passage to be corrupt.

863. *δίθηκτον* = *δυστομον*, *ἀμφήκης*. — *σφαγαῖαι*, *throats*, properly the part of the body, where the victim is struck by the slaughter-knife. The Etym. Mag. defines *σφαγῆς* by *κατακλειδῆας*, the hollow just above where the collar-bones are inserted in the breast.

868. *κλύειν*, *vocari*. Comp. Alcest. 961.

871. See 774.

877. *σπάκελος*, *shooting pain*, *spasm*, or *twinge*. In 1046 this word denotes a *blast* or furious and irregular motion of wind. Comp. Eurip. Hippolyt. 1353, *κατὰ δ' ἐγκέφαλον πηδᾷ σπάκελος*. — *ὑπὸ θύλποναι*, *burn me within* = *subeunt et ardent*. The meaning *within*, here given to *ὑπό*, arises from its primitive meaning *under*, since that which has come under the roof of a house, or under the surface of the body, is within it. So *ὑποδέχομαι* means *I receive under my roof*, *within my house*. Comp. *ἔθαλψεν ἄτης σπασμός*. Soph. Trachin. 1082.

880. Hesychius defines *ἄρις* by *ἀκίς*, *point*, *sting*, and cites this passage. Herodot. 4, 81, uses it with *οἰστοῦ*, of an arrow-head. — *ἄπυρος*, Schol. *πολύπυρος*, Bl. *ardentissimus*, as though *α* were intensive; but this is improbable, as not more than five or six fair examples of this use of *α* can be produced. See Buttmann's Largest Gram. 2, 358. Well. defines it *igni similis*; but the epithet would be too

tame, if this were its meaning. Schütz translates it *sine igne factus*, as though there were an allusion to the physical meaning of ἄφδις. ἄπυρος ἄφδις then would be a weapon's point not made *by fire, which no smith has fashioned*. This is poetical and in the style of Æschylus, who occasionally explains by an epithet his own metaphors. Something so χρυσοῦς ἄπυρος means *gold that has not passed through the fire*. But the simplest meaning, viz. *without fire, untended with fire*, i. e. as a Schol. says, *burning like fire though without it*, seems to me preferable. The word is chosen to form a contrast to θάλλουσαι in the preceding verse.

881. φρένα takes its physical meaning, *the diaphragm*.

883. The figure in this and the next line denotes her inability to follow a *straight course* in her words, and is explained by the closing phrase, γλώσσης ἀκρατής.

885 "Significat," says Schütz, "querelas nihil adversus calamitatem proficere. *Fluctibus obloqui pro loquendo nihil proficere* nota est metaphora. Confer v. 1001." I doubt if the figure means any thing more than the preceding one, viz. that she talks confusedly through the influence of her pain. The successive stings of her phrensy are compared to waves tossing upon her, against which her words beat confusedly, i. e. which force them from her in wild disorder. So both Scholiasts explain it. εἰκῇ is not *frustra* here, but *temere, at random*.

887. The subject of the ode is the danger of being raised above one's condition. Its spirit is the dread of superior power, and thus it ran in strong contrast with the feelings of Prometheus, and gave occasion to his speech, v. 908, seq.

890. κηδεύσαι καὶ ἑαυτόν, *to form a marriage connexion in one's own rank*. The wise man who conceived and broached this maxim was Pittacus, whom a young man came to consult whether he should marry a female of his own quality, but poor, or one above him, who was rich. Pittacus pointed to some boys that were whipping their tops, and said they would teach him. The young man drew nigh, and, hearing

them say to their tops, τὴν κατὰ σαντὸν ἔλα (sc. ὁδόν), took an omen from the words and married his equal. This is made the subject of a neat epigram by Callimachus, preserved in Diog. Laert. i. § 80, Vit. Pittaci.

891. διαθρυπτομένων, *who take airs upon themselves, act haughtily.*

897. ἀστεργάνορα = στυγάνορα, 724.

899. μέγα was first put for με γάμῳ here, which suited neither sense nor measure, by Schütz, whom Bl. and others have followed.

900. δυσπλάνοις, comp. Antig. 1266, = δυστυχίῳ here. — “*Ἡρας*, caused by Juno. For this relation of the genitive to nouns, see Mt. § 375. — *πόνων*. This word is wanting in one MS. It is ejected from the text with γάμων in the strophe, which all the MSS. have, by Schütz, Porson, and Bl. Hermann “*de Epitritis Doriis*” (Opuscula, 3, 97) says, “*Verissima et certissima est librorum scriptura, γάμων in fine addentium, cujusmodi vox addenda esset, etiam si nullus eam liber præberet.*” And his reason for so saying is, that the catalexis which takes place, when these words are omitted, is not a suitable or neat one. *πόνων* has the force of an adjective here, e. g. *μοχθηροῖς*.

901, &c. The order is ἐμοὶ δ’ ὅτι μὲν ὁ γάμος (ἔστιν) ὁμολῶς (i. e. *on a level with myself*), ἄφαβός εἰμι, οὐ διδία. ὅτι μὲν forms a contrast to μὴ δεῖ, which two words should be written apart. — ἄφικτον ὄμμα, *with eye not to be avoided*. ὄμμα is an accusative joined to an active verb of its own signification. Comp. Mt. § 421, Obs. 3.

904, 905. The sense is, *This war is no war*, (i. e. is an ineffectual one,) *fruitful in difficulties: nor know I what would become of me*. Comp. Alcest. 51, 120, 152. The war meant is resisting the love of a God. πόριμος governs an accusative by its active force. See Antig. 787.

908. οἶον may be resolved into ὅτι τοιοῦτον. Mt. § 480, Obs. 3. — The marriage here meant is with Thetis. According to Pindar, Isthm. 8, 58 seq., when Jove and Neptune were rival suitors of Thetis, Themis (and not

Prometheus) foretold, "that it was fated that the sea-goddess should bear a son superior to his father, and who, if she were married to Jupiter or Neptune, *κεραννοῦ τε κρήσσον ἄλλο βέλος διώξει χερσὶ, τριόδοντός τ' ἄμαιμακίτου*." These last words resemble 922-925, but are without the verbosity of those lines.

919. *πεσῖν πτώματα*. This phrase occurs in Antig. 1046. — In the reading of 917 I follow Well.

924. *γῆς τινάκτειραν νόσον*, *the evil or plague that causes the earth to quake*. Earthquakes were ascribed to Neptune, because they are connected with the swelling and breaking of the sea upon the coast. Hence his name *ἐνοσίχθων*.

925. *αἰχμήν*, *sceptre*. Comp. 405.

928. *θην* = *δή*. This Homeric particle is hardly known to the tragic poets. — *ἐπιγλωσσῶ Διός*, *you vent against or concerning Jove*.

936. Adrasteia was a name of Nemesis, who punished undue pride. The verse is an exhortation to lay aside excessive stubbornness.

937. *τὸν κρατοῦντ' ἄε*. *ἀε* = *at any time*. Comp. Alcest. 700. Xen. Anab. v. 4, 15, vii. 5, 15.

950. *αὐθ' ἑκαστα, λεγόμενα ὡς ἐστὶν ἐν αὐτῇ*, *as it is in itself*. This phrase may denote *things, exactly as they are* without concealment or ambiguity, *or things in all their particulars*, as opposed to a summary. The first sense obtains here; the other is the usual one. — *μηδέ μοι διπλῶς ὁδοῦς* — *προσβάλης*, i. e. *nor* (through your ambiguity in telling what is required) *put upon me the necessity of taking two journeys* (from heaven), i. e. of coming again to ask an explanation.

952. *τοῖς τοῦτοιοῖς*, i. e. the crafty and disobedient, which qualities are implied in what Mercury forbids.

954. *ὡς θεῶν ὑπηρέτου*, *qualis deorum ministrum decet*; Schütz. *considering that it comes from a servant*; Bl. But, if this were the meaning, the word *θεῶν*, which takes off the edge of the sarcasm in some degree, would not be added. Comp. 983.

957. διισσὺς τυράννους. Ophion and Saturn, according to the Schol. For Ophion and Eurynome

“had first the rule

Of high Olympus, thence by Saturn driven

And Ops, ere yet Dictæan Jove was born.”

961. The sense is, *nay, I fall much and altogether short of it.*

966. The spirit of this reply is much like that of Satan to Gabriel. Par. Lost, iv. 970.

976. εὖ παθόντες, *treated well* (by me). So Alcest. 810.

977. μεμηνότα νόσον = μεμηνότα μανίαν. Comp. 919.

980. ὅμοι. As Schütz observes, this *one* expression of pain, forced from Prometheus, has a fine effect in showing the severity of his sufferings and the strength of his will.

985. καὶ μὴν — γε = *and surely*; but in 982 these particles = *and yet*. Comp. Alcest. 713. The sense is, *and surely, I might return him a favor, as I owe him one.* χάριν is to be supplied also after ὀφείλων.

986. This verse refers to the bitter irony of the preceding, which implied that Mercury was a child in supposing that Prometheus would do as he wished. — παῖδα a Schol. explains by δοῦλος. But ἀνούστερος requires the other meaning, and παῖς in the sense of *servant*, being a word of familiar life, is not used by the tragic poets, except in calling out to porters, and on similar occasions. See Hermann on Antig. v. 1275 of his ed.

988. πένσομαι seems to have coëxisted with πένσομαι, as φενξοῦμαι did with φεύζομαι.

1001. κῦμα is in the nominative. The sense is, *you trouble me in vain by your admonitions, as a wave* (would by its sound.) Schütz takes it in the accusative.

1005. ὑπνιάσασιν χειρῶν, *supplications with the hands*, (made by lifting up the hands with the back of them turned outwards.)

1006. τοῦ παντός δέω. *I want the whole of it, am without it altogether.*

1011. σφοδρῶναι. Schol. κομπάζη καὶ ἐπαίρη; rather, *you*

act violently or haughtily. Bl. has not found the word in any other classical author.

1013. *μῆϊον* is the MS. reading, which Well. retains, and interprets the clause thus: *pervicacia ipsa per se nihil, vel potius neminem, superat.* Most editors have adopted and read Stanley's emendation *μῆϊον*. — *μ. οὐδενος σθένει* = *has less than no power, is utterly powerless.*

1016. *ὀκρίδα* = *ὀκρινέουσιν* of v. 282.

1022. *κύνων*. See the note on 803. — For *διαγραμῆσαι* in the next line, comp. Alcest. 494.

1025. *κλεινὸδῶρον*, *black to eat*, i. e. *black*. Comp. Alcest. 428.

1027. The fable was, that Chiron, the Centaur, thus took his place. See Apollodor. ii. 5, § 4, and Heyne's note.

1031. *λίαν εἰρημῖνος*, *vehementer*, i. e. *serio dictus*; Bl. καὶ augments the force of *λίαν*. So Eurip. Medea 526, *ἐπειδὴ καὶ λίαν πυργοῖς χάριν*; Odys. i. 46, *καὶ λίαν κῆνός γε εἰκότι κείται ὀλέθρου*. See Elmsley's Medea 513 (526), where the present passage is cited.

1037, 1038. The article with *αὐθαδλίαν, εὐδουλίαν*, seems to denote a reference to the same words in 1034, 1035.

1040. *τοί* = *be sure*.

1044. *ἀμφήκης βόστιγυος πυρός*, *the double-pointed curl, or twist, of flame*. The thunderbolt grasped in the middle by Jupiter was conceived to take at both ends the sinuous form of flame, which the Greeks compared to a lock of hair, to the beard, and the like.

1046. *αὐταῖς ῥίζις*. See v. 221.

1051. *ἄρδην, raptim*; Well. *penitus*; Bl. The word means, 1. *borne aloft*, as in Alcest. 608; 2. *borne away*, simply *away*, as here; 3. as the effect of being borne away, *utterly gone*, hence *entirely, outright*, a very common signification.

1054. For the construction, see Alcest. 760.

1057. The MSS. vary exceedingly in the first part of this verse, and no various reading gives a good sense. Among the conjectures of learned men, I have allowed that of Din-

dorf, ἡ τοῦδ' τύχη, to stand in the text, as the aptest and the least receding from the Medicean, — the best of the MSS., — which has εἰ τοῦδ' εὐτυχῇ. The sense is, *in what does his condition fall short of phrensy? what abatement has he in his madness?* Porson conjectured εἰ μὴδ' ἀτυχῶν. — μὴ παραπαλεῖν, i. e. ὥστε μ. π., is another construction for τοῦ π., or, which is the same, τοῦ μὴ π. Comp. Alcest. 11.

1060. πού, *somewhere*. This is used for ποῖ, as adverbs of rest often are, with verbs of motion, for adverbs of motion; because the final result of the action, viz. *rest*, is principally thought of. Thus μετά πού χωρεῖτε = *go to some place where you may be in a retreat*. Adverbs of motion, on the contrary, are put where we should expect adverbs of rest; e. g. Choëph. 521, ποῖ τελευτᾷ λόγος, *in what direction does what was said end?* i. e. *what course will it take to be fulfilled?* — where motion is implied.

1065. παρὰσύνειν, *præter necessitatem in medium proferre*; Well. *to drag along or forward*, hence *to introduce into discourse by force, without occasion*.

1079. εἰς after ἐμπλεχθήσεσθε adds the idea of motion to the verb. The sense is, *ye will be brought into, and entangled in*. Comp. Alcest. 841.

1089. ῥιπή, *the hurling of the thunderbolt*, or rather *the hurled thunderbolt itself*. With this word ἐπ' ἐμοὶ is to be joined, and means *against me, or at me*, as in 1043. ῥιπή ἐπ' ἐμοὶ διόθεν = *βέλος ἐπ' ἐμοὶ ὑπὸ Διὸς ἐρριφθέν*.

M E T R E S .

94 — 100. Anapæstic dimeters.

114. A dochmius. $\text{— } \underline{\text{—}} \text{ } \overset{\frown}{\text{—}} \text{— } \underline{\text{—}} \text{ } (?)$ Comp. 566.

115. Two dochmii hypercatalectic.

$\text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{— } | \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{—}$
or this verse can be divided into four Bacchii.
See Herm. Elementa., ed. Glasg., p. 187.

116. Iambic trimeter.

117. Dochmius and Pæon

quartus, (or creticus) $\text{— } \overset{\frown}{\text{—}} \text{— } \underline{\text{—}} \text{— } \overset{\frown}{\text{—}} \text{— } | \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{—}$
See Herm. p. 170.

118, 119. Iambic trimeters.

120 — 127; 136 — 143; 152 — 159; 167 — 178; 186
— 192; anapæstic dimeters.

128 — 135. = 144 — 151. These verses are regarded as Choriambic by Blomfield, who arranges them mostly into dimeters. A scholiast pronounces the first verse, ending at *τάξας*, Anacreontic (i. e. Anacreontic preceded by an Iambic penthemim.) = v. 397.

To this Herm. accedes, and makes the second line Anacreontic also, ending at *ἀμύλλαις*, and the third, ending at *πατρώας*, an Ionicus a minore closed by a logæd. anapæst. Wellauer follows him in these three lines and closes the *fourth* at *φρένας*, which makes a choriambic dimeter; the *fifth* at *ἀνθαι* (= logæd. dactyl.); the *sixth* at *ἄντρον* (= his first); the *seventh* at *αἰδῶ* (= an Anacreontic closed by $\text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{— } \underline{\text{—}} \text{—}$, a logædic anapæst); the *eighth* = log. dactyl. with anacrusis. I have followed Dindorf and Bœckh, in dividing the lines into choriambics in order to avoid this mingling

together of Ionic and choriambic metres. The *first* verse is a chor. tetrameter; the *second* the same catalectic; the *third* chor. dimeter; the *fourth* log. dactyl. constantly occurring among choriambi; the *fifth* = the third; the *sixth* chor. pentam. catalect.; the *seventh* log. dactyl. with anacrusis.

159 — 166. = 178 — 185.

Verses 1 — 3, 5. Iambic dimeters. (The third foot of v. 2. and first of v. 5, are resolved.)

4. Iambic trimeter. (The second, third, and fourth feet are resolved.)

6. Dactyl. penthemim. ~ ^ ~ ~ ~ ~ ~ ~ ~ ~

7. Trochaic penthemim. and dactyl. pentameter. ^ ~ ~ ~ ~ ~ ~ ~ ~

8. Logædic dactyl. (two dactyls, two trochees.) ^ ~ ~ ~ | ^ ~ ~ ~ ~ ~ ~ ~ ~

277 — 297. Anapæstic dimeters.

397 — 405. = 406 — 414.

Verse 1. Iambic penthemim. and Anacreontic verse.

2 — 4. Each consists of two Anacreontics. ~ ^ ~ ~ ~ | ~ ~ ^ ~ ~ ^ ~ ^

5. Ionic a minore dimeter.

See Herm., p. 314. In the beginning of v. 2, a pure Ionic a minore dimeter occurs, and if *λειβόμενα* is not omitted, we have in this line another Ionic a minore before the Anacreontic.

415 — 419. = 420 — 424.

Verse 1 — 3. Trochaic dimeters.

4. Glyconeian and logæd. dactyl. (One dactyl, two trochees.) ^ ~ ~ ~ | ^ ~ ~ ~ ~ ~

425 — 435. Epode of the foregoing.

Verse 1. Antispast, and Iambic

tripody. . . . ^ ~ ^ ~ | ~ ~ ~ ~ ~

- 526 — 535. = 536 — 544.**

2. Trochaic dipody (epitritus) and dactylic trimeter catalectic in dissyllabum.

- 545 — 552. = 553 — 560.**

2. do. (two anapaests, Iambic dimeter catalectic.)

3. do. (two anapæsts, Iambic dipody catalectic.) .. . — — — — —
4. Trochaic dimeter.
5. Four anapæsts, one Iambus.
6. Dactylic tetrameter catalectic with a closing Trochaic dimeter.

$\text{— — — — — | — — — — —}$

561—565. Anapæstic dimeters.

566. Dochmius — — — — — (last syllable short.)

567—569. Iambic trimeters catalectic. (omitting $\phi\theta\beta\omicron\upsilon\mu\alpha\iota$ in 569.)

570. Dochmiac dimeter.

$\text{— — — — — | — — — — —}$

571 = 567.

572. Dochmius hypercatalectic.

— — — — —

572. B. Dochmius and Iambic dipody.

$\text{— — — — — | — — — — —}$

573. Iambus and dochmiac dimeter.

$\text{— — — — — | — — — — —}$

574—588. = 593—608. These lines were first noticed to be a strophe and antistrophe by Hermann.

Verse 1. Dochmiac dimeter.

2. Creticus and v. 1.

3. Creticus, trochaic dipody, (cretic dimeter hypercat.) dochmius (See Seidler, de Vers. Dochm., p. 125.)

$\text{— — — — — | — — — — —}$

4, 5. (Unite these lines) three pæons quarti (i. e. cretic trimeter) and a dochmius.

$\text{— — — — — | — — — — —}$

6. Cretic trimeter hypercatalectic.

$\text{— — — — — | — — — — —}$

7. ξ . ξ . two short syllables pronounced apart. Iambic tripody catalectic (Iambic monometer

hypercatalectic) and dochmius. See Herm.

p. 165, 166. $-\frac{1}{2}-\frac{1}{2} \mid -\frac{1}{2}-\frac{1}{2}$

8. Iambic dimeter catalectic. $\cup \overset{\text{I}}{\underset{\text{II}}{\cup \cup}} \cup _ \cup _ _$

This should be closely joined to the preceding line. (Seidler, p. 164.)

9. *Dochiniac dimeter.*

10. Creticûs, dochmius. (With the last syllable short in the antistrophe.)

11. Trochaic tripod. (Ithyphallicus.)

12. do. catalectic.

13. Iambic dimeter.

14. do. trimeter.

15. = verse 11.

16. Dochmius and cretic dímeter.

687—695. Epode of the foregoing. (Herm. p. 502.)

Verse 1. Two pæons quarti. (Herm. p. 171.) i. e. cre-
tic dimeter.

2. Creticus, dochmiac dimeter.

3. Dochmius.

4. Iambic trimeter catalectic.

5, 6. According to Seidler, p. 33, these lines consist of three dochmii with a dactyl prefixed.

$$- \overset{1}{\cup} \mid - \overset{1}{\cup} \perp \sim \perp, \quad - \perp \perp - \perp, \quad - \perp \perp \sim \perp$$

7. Iambus prefixed to dochmius hypercatalectic. (?)

[illegible]

8. Dochmius and Iambic penthemim.

[illegible]

742. $\cup \quad / \quad / \quad \cup \quad /$ antispast and iambus.

877 — 880. Anapæsts.

887 — 893. = 894 — 900.

Verse 1. Dactylic penthemim.

2. Epitritus and two dactylic trimeters catalectic in dissyllabum.

— — — — — | — — — — — | — — — — —

3. = The two first parts of v. 2 closed by a creticus.

4. Iambic penthemim. and dactylic do. (called Iambelegus.)

5. Trochaic trimeter catalectic.

901 — 906. Epode of the foregoing.

Verse 1. Iambic dimeter. — — — — —

2. Dochmius, trochaic dimeter catalectic.

3. Iambic trimeter catalectic.

4. do. (ending at *πῶμιμος*. All the long syllables are resolved.)

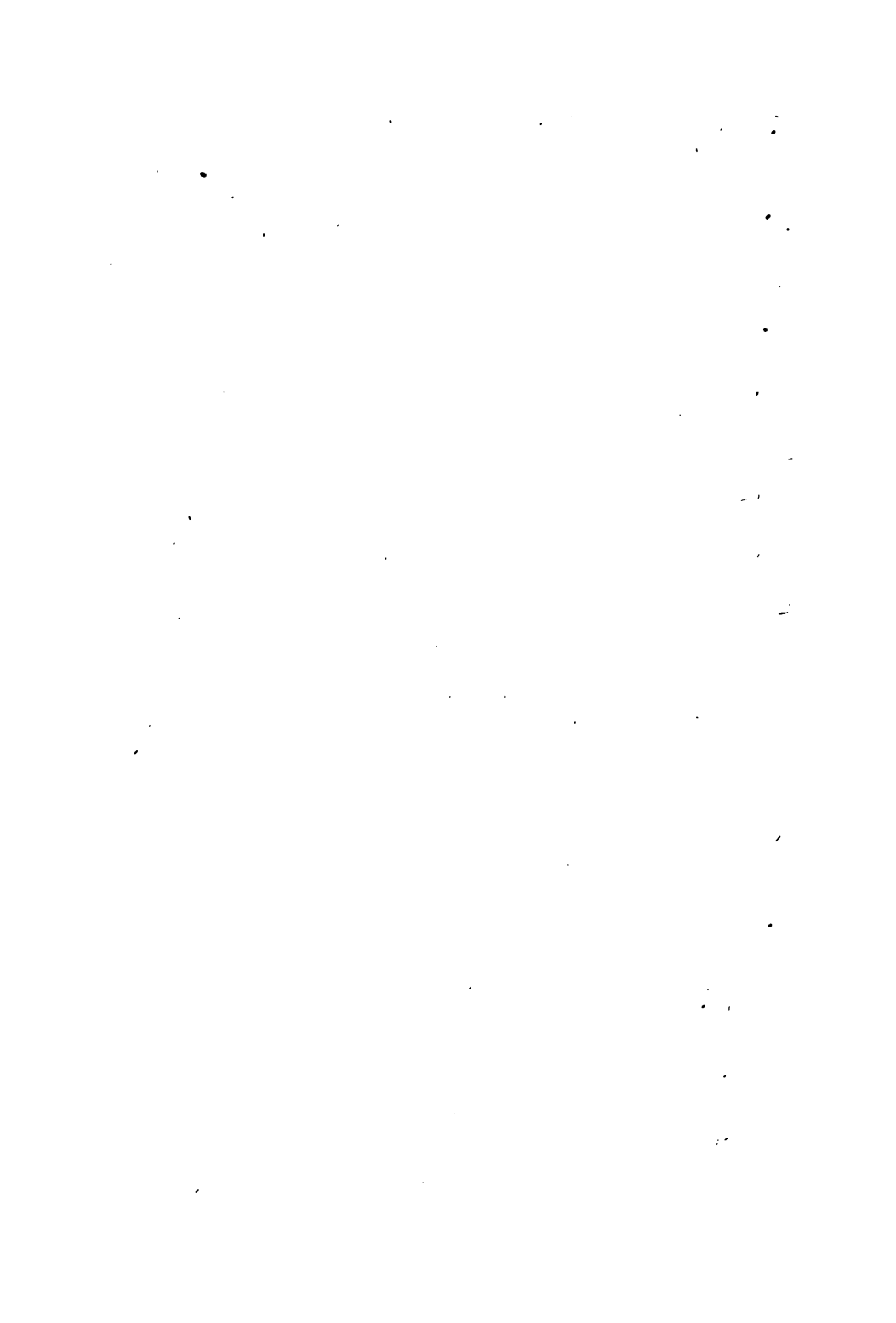
— — — — —

5. Trochaic dimeter.

6. do. catalectic.

7. Logæd. dactyl. — — — — —

1036 — 1093. Anapæstic dimeters.





THE
ELECTRA
OF
SOPHOCLES,
WITH
NOTES,
FOR

THE USE OF COLLEGES IN THE UNITED STATES.

By T. D. WOOLSEY,
PROFESSOR OF GREEK IN YALE COLLEGE.

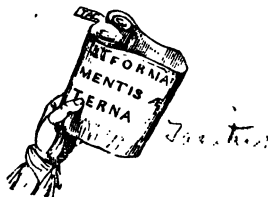


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PREFACE.

THREE of the Greek Tragedies now extant are occupied with the display of divine justice which was made when Orestes slew his father's murderers. These are the *Choëphoræ* of Æschylus, and the *Electras* of Sophocles and Euripides. The latter poet has failed in his *Electra*, and almost burlesqued the subject. He derives some excuse perhaps from coming last, and from being obliged, for the sake of novelty, to depart from the poetical form of the fable. But Sophocles was so situated when he wrote his *Philoctetes*, and yet succeeded to admiration.

Sophocles was aided in his *Electra* by the work of his predecessor, as is shown by a number of parallel words and expressions, and by resemblances in the plots. In both plays, Orestes places a lock of hair upon his father's grave : in both, Clytemnestra has a foreboding dream, and sends a libation to the grave of Agamemnon : in both, Ægisthus is away from home until near the catastrophe : in both, Orestes brings news of his own death, and, having entered the palace, slays the murderers by guile. But the action of the *Choëphoræ* is short and simple. No sooner is the libation, already spoken of, poured forth, than Orestes appears and makes known the mission upon which Apollo had sent him ; long and earnest prayers are then offered up for his success ; he is encouraged by hearing of his mother's dream,

and declares his intention to deceive her by bringing news of his own death. This intention he executes; Clytemnestra receives him as a guest, and sends for her husband that he may confer with and entertain the stranger. Ægisthus is slain at the moment of his return; his wife, hearing the cries, runs from the women's apartment, and pleads with Orestes in vain for life. After the murder, Orestes appears on the stage with the shirt in which Agamemnon had been entangled, excuses the matricide, and feels the first attack of madness caused by the avenging Furies.

The essential difference between these two plays lies in the point from which the poets looked at divine justice, and in the views which they entertained of it. Æschylus looks at it, as it is in itself, as an irresistible decree going forth upon its work. Hence the action moves forward without complication or delay. Scarcely has the minister of wrath drunk confidence in heaven from prayer, than the death-cry is heard, and all is over. There is no opposition from enemies to be overcome, no diversity of feeling among the actors, no alternation of hope and fear. But Sophocles exhibits divine justice as it affects the human mind by its delay, its approach, and its infliction. He calls it down into the sphere of Electra's mind. She represents the impotence and ignorance of man, when he waits long in vain for the punishment of wickedness, and, in despair of aid from heaven, loses faith in divine justice. Meanwhile, though he knows it not, divine justice, at the right moment, deceives the wicked and makes them sure of impunity. They believe that their success has reached its highest point, and begin to boast; when, in a moment, to use the noble words of Æschylus in the Furies, "Their prow strikes on the rock of justice, and they sink, unwept, unknown."

The light in which the two poets view divine justice, is not the same. In Æschylus, wisdom and vengeance are

discordant powers ; and when Apollo, the agent of Providence, has commanded the punishment of Clytemnestra, the Furies attack Orestes with madness for obeying the God. This strife no longer appears in the *Electra*, where justice is represented as vengeance guided by wisdom, and Orestes, after the close of his work, is calm and sane. *Æschylus* makes the Furies, so to speak, personifications of an impulse which wreaks itself upon the violator of natural order, whether he is engaged on the side of justice or not, — of a blind power, which, like the fiery furnace in Scripture, burns the ministers of the highest authority ; *Sophocles* places the whole plot in the hands of Divine Intelligence, leaves the Furies but a very subordinate part, and does not imagine that any atonement is demanded from Orestes for a deed which the God has justified.

It accords with the distinctive character of this tragedy, that *Electra* plays the principal part. Her lonely attitude at first, as the sole friend of the right cause, her hatred of her father's murderers, her complete despair when the death of Orestes is announced, her resolution to become herself the minister of divine wrath, her joy when Orestes at length appears, her coöperation at last, are situations or states of mind into which she naturally falls, as in her human ignorance she beholds the movements of divine justice. Her peculiar traits of character are much like those of *Antigone*, only that from the nature of her situation the passive predominates over the active, and her feelings, finding no vent in deeds, have acquired an unusual degree of bitterness. Her sister *Chrysothemis* contrasts with her, as *Ismene* with *Antigone*.

The action of divine justice itself is seen only at intervals until the close. In the Prologue it reveals its plan for the murder. Afterwards it gives a premonition of its approach by the dream sent to Clytemnestra. It then deceives her

by a feigned narrative of the death of Orestes. Having thus produced a fatal security in the wicked, it reveals its purpose to the oppressed, first by the lock of hair found at the grave of Agamemnon, and then by the presence of Orestes, and the disclosure of the plot. After still further lulling its enemies asleep by the arrival of the urn which purports to hold the ashes of Orestes, it executes its purpose in the same covert manner in which it had moved on before, and the last victim, Ægisthus, falls into the snare amid the very threats and boasts of triumph.

The *text* of this edition so far follows that of Hermann's second Leipsic edition, that important discrepancies are pointed out. Of the *notes** nothing need be said, except that they are written on the same plan with those which the editor has already given to the public. The *metres* are for the most part as Wunder has exhibited them.

The editor has now accomplished his design of publishing a selection of four Greek Tragedies in such a form as seemed to him to be suited to the wants of American colleges. No one is more sensible than himself of the imperfections of his notes; but he is also well persuaded that they are written in the main upon the right system, and that at least they are not too extensive. The usual practice in this country, since the time when the editions with a Latin commentary were unhappily discarded, of putting into the hands of students the mere text, or the text with a few brief notes, seems liable to several objections. Our method of instruction by recitation permits us to do little more than to correct mistakes, especially when classes are large; and our students themselves are not well fur-

* Monk usually is quoted on the authority of Hermann, as it was late before the "Museum Criticum" fell into the editor's hands. The citations from Suidas are borrowed, to a considerable extent, from the edition of Sophocles, called Gaisford's.

nished with sources of accurate knowledge, either in the *real* or *verbal* department of ancient literature. There seems then to be a necessity for notes, which shall do what the instructor cannot do for want of time, and the student for want of means. If the attempt of the present editor should induce others, better fitted for the task, to aim at something more answerable to the wants of our students in this branch, he would regard himself, if otherwise unsuccessful, as not having spent his labors to no purpose.

Yale College, New Haven,
January 20th, 1837.



ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΙΩΣ.

ὍΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΗΣΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΑΙΓΙΣΘΟΣ.

ΥΠΟΘΕΣΙΣ.

ὑπόκειται ὧδε· τροφεὺς δεικνὺς Ὅρεστη τὰ ἐν Ἄργει. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἡλέκτρα, ἥνικα ὁ πατὴρ ἐσφάζετο, δίδωκε τῷ τροφῇ, δέισασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπέξε-
θετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον· νῦν δὲ μετὰ εἴκοσιν
ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἄργος δείκνυσιν αὐτῷ τὰ ἐν
Ἄργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει. ὁ δὲ χορὸς
συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς
Ὅρεστου.

ΗΛΕΚΤΡΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
παρόντι λεύσσειν, ὦν πρόθυμος ἦσθ' αἰεί.
τὸ γὰρ παλαιὸν Ἔργος οὐπόθεις τόδε,
τῆς οἰστροπλήγος ἄλσος Ἰνάχον κόρης · 5
αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
ἀγορὰ Δύκειος · οὐξ ἀριστερεῶς δ' ὅδε
Ἦρας ὁ κλεινὸς ναός · οἳ δ' ἐκάνομεν,
φάσκειν Μυκῆνας τὰς πολυχρύσους ὄραν,
πολύφθορόν τε δῶμα Πελοπιδῶν τόδε, 10
ὅθεν σε πατρός ἐκ φόνων ἐγὼ ποτε,
πρὸς σῆς ὀμαΐμου καὶ κασιγνήτης λαδῶν,
ἦνεγκα καῖξέσωσα καῖξεθρεψάμην
τοσόνδ' ἐς ἥβης, πατρὶ τιμωρόν φόνου.
νῦν οὖν, Ὀρέστα καὶ σὺ φίλιτατε ξένων 15
Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον ·
ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
ἔῴα κινεῖ φθέγματ' ὀρνίθων σαφῇ,
μέλαινά τ' ἄστρον ἐκκέλοιπεν εὐφρόνῃ.

πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέγης, 20
 ξυνάπτετον λόγοισιν · ὥς ἐνταῦθ', ἵνα
 οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
 ὥσπερ γὰρ ἵππος εὐγενῆς, καὶ ἢ γέρων, 25
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
 ἀλλ' ὄρθον οὖς ἴστησιν, ὡσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω · σὺ δὲ
 ὀξεῖαν ἀκοὴν τοῖς ἑμοῖς λόγοις διδούς, 30
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον.
 ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν
 μαντεῖον, ὥς μάθοιμ' ὅτῳ τρόπῳ πατρὸς
 δίκας ἀροίμην τῶν φονευσάντων πάρα,
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος, ὃν πεύσει τάχα · 35
 ἄσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ,
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγὰς.
 ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρῶμενον, 40
 ὅπως ἂν εἰδῶς ἡμῖν ἀγγελίης σαφῇ.
 σὺ γάρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ
 γνῶσ', οὐδ' ὑποπτεύουσιν ὧδ' ἡνθισμένον.
 λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἶ
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων · ὃ γὰρ 45
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.

ἄγγελλε δ' ὄρωκα, προστιθείς, ὀθούνεκα
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
 δίφρων κυλισθείς · ὧδ' ὁ μῦθος ἐστάτω. 50
 ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,
 λοιθαῖς τε πρῶτον καὶ καρατόμοις χλιδαῖς
 στέψαντες, εἴτ' ἄψορρον ἤξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν,
 ὃ καὶ σὺ θάμνοις οἶσθά που κεκρυμμένον, 55
 ὅπως, λόγῳ κλέπτοντες, ἤδειαν φάτιν
 φέρωμεν αὐτοῖς, τοῦμὸν ὥς ἔρξει δέμας
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν
 ἔργοισι σωθῶ, κάξενέγκωμαι κλέος ; 60
 δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
 λόγῳ μάρτην θνήσκοντας · εἶθ', ὅταν δόμους
 ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον.
 ὥς καὶ ἐπαυχῶ τῇσδε τῆς φήμης ἄπο 65
 δεδορκότ', ἐχθροῖς, ἄστρον ὦς, λάμπειν ἔτι.
 ἀλλ', ὦ πατρώα γῇ θεοί τ' ἐγγῶριοι,
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,
 σὺ τ', ὦ πατρώον δῶμα · σοῦ γὰρ ἔρχομαι
 δίκη καθαρτῆς, πρὸς θεῶν ὠρμημένος · 70
 καὶ μὴ μ' ἄτιμον τῇσδ' ἀποσιτείλητε γῆς,
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
 εἵρηκα μὲν νῦν ταῦτα · σοὶ δ' ἤδη, γέρον,
 τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.

νῶ δ' ἔξιμεν · καιρὸς γὰρ, ὅσπερ ἀνδράσιν
μέγιστος ἔργου παντός ἐστ' ἐπισιάτης.

76

ΗΛΕΚΤΡΑ.

ἰὼ μοί μοι δύστηνος.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡΕΣΤΗΣ.

ἄρ' ἐστὶν ἡ δύστηνος Ἥλέκτρα; θέλεις
μείνωμεν αὐτοῦ, κάνακούσωμεν γόων;

80

ΠΑΙΔΑΓΩΓΟΣ.

ἤκιστα. μὴδὲν πρόσθεν, ἢ τὰ Λοξίου
πειρώμεθ' ἔρδειν καπὸ τῶνδ' ἀρχηγετιῖν,
πατρὸς χέοντες λουτρά · ταῦτα γὰρ φέρει
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.*

85

ΗΛΕΚΤΡΑ.

ὦ φάος ἄγνων,

καὶ γῆς ἰσόμοιρος ἀῆρ, ὧς μοι

πολλὰς μὲν θρήνων ᾤδας,

πολλὰς δ' ἀντήρεις ἦσθου

στέρνων πλαγὰς αἱμασσομένων,

90

ὁπότεν δνοφερὰ νύξ ὑπολειφθῇ ·

τὰ δὲ παννυχίδων ἤδη στυγεραὶ

ξυνίσας' εὐναὶ μογερῶν οἴκων,

ὅσα τὸν δύστηνον ἐμὸν θρηνῶ

πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν

95

φοίνιος Ἀρης οὐκ ἐξένισεν,

μήτηρ δ' ἡμῇ χῶ κοινολεχῆς
 Αἰγισθος, ὅπως δρῦν ὑλοτόμοι,
 σχίζουσι κάρα φονίῳ πελέκει.
 κούδεις τούτων οἶκτος ἀπ' ἄλλης 100
 ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὕτως
 αἰκῶς οἰκτρῶς τε θανόντος.

ἀλλ' οὐ μὲν δὴ
 λήξω θρήνων στυγερῶν τε γόων,
 ἔς τ' ἂν παμφεγγεῖς ἄστρον 105
 ῥιπᾶς, λεύσσω δὲ τόδ' ἡμαρ,
 μὴ οὐ, τεκνολέτειρ' ὥς τις ἀηδῶν,
 ἐπὶ κωκυτῷ τῶνδε πατρῶων
 πρὸ θυρῶν ἡχῶ πᾶσι προφωνεῖν.

ὦ δῶμ' Ἀἶδον καὶ Περσεφόνης, 110
 ὦ χθόني' Ἑρμῇ, καὶ πότνι' Ἀρὰ,
 σεμναί τε θεῶν παῖδες Ἑρινύες,
 αἵ τοὺς ἀδίκως θνήσκοντας ὁρᾶτ',
 * * * * * τοὺς εὐνάς

ὑποκλεπτομένους, ἔλθετ', ἀρήξατε, 115
 τίσασθε πατρὸς φόνον ἡμετέρου,
 καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ
 λύπης ἀντίρροπον ἄχθος. 120

Χ Ο Ρ Ο Σ .

ὦ παῖ, παῖ δυστανοτάτας
 Ἥλέκτρα ματρὸς, τίν' αἰὲ
 τάχεις ὧδ' ἀκόρεστον οἰμωγὰν
 τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα

ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα, 125
κακῇ τε χειρὶ πρόδοτον ; ὥς ὁ τάδε πορῶν
ῥλοῖτ', εἴ μοι θέμις τάδ' αὐδᾶν.

ΗΛΕΚΤΡΑ.

ὦ γενέθλα γενναίων,
ἤκετ' ἐμῶν καμάτων παραμύθιον. 130
οἶδά τε καὶ ξυνήμι τάδ', οὐ τί με
φυγγάνει, οὐ δ' ἐθέλω προλιπεῖν τόδε,
μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.
ἀλλ' ὦ παντοίας φιλότιτος ἀμειβόμεναι χάριν,
ἑᾶτέ μ' ὦδ' ἀλύειν, 135
αἰαῖ, ἱκνούμαι.

ΧΟΡΟΣ.

ἀλλ' οὗτοι τὸν γ' ἐξ Ἀΐδα
παγκοίνου λίμνας πατέρ' ἀν-
στάσεις οὐτε γόοισιν οὐτ' ἄνταις.
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140
ἄλγος αἰεὶ στενάχουσα διόλλυσαι,
ἐν οἷς ἀνάλυσις ἐστὶν οὐδεμία κακῶν.
τί μοι τῶν δυσφόρων ἐφίει ;

ΗΛΕΚΤΡΑ.

νήπιος, ὅς τῶν οἰκτρῶς 145
οἰχομένων γονέων ἐπιλάθεται.
ἀλλ' ἐμέ γ' ἂ στυγέουσ' ἄραρεν φρένας,
ἂ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
ἰὼ παντλάμων Νιόβα, σέ δ' ἔγωγε νέμω θεὸν, 150

ἄτι' ἐν τάφῳ πετραίῳ,
αἰαῖ, δακρύεις.

ΧΟΡΟΣ.

οὔτοι σοὶ μούνα, τέκνον,
ἄχος ἐφάνη βροτῶν,
πρὸς ὃ τι σὺ τῶν ἔνδον εἴ περισσά, 155
οἷς ὁμόθεν εἴ καὶ γονᾶ ξύναιμος,
οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,
κρυπτᾶ τ' ἀχέων ἐν ἡβᾷ
ὄλβιος, ὃν ἅ κλεινὰ 160
γαῖ ποτὲ Μυκηναίων
δέξεται εὐπατρίδαν, Διὸς εὐφροني
βήματι μολόντα τάνδε γαῖν Ὀρέσταν.

ΗΛΕΚΤΡΑ.

ὃν γ' ἐγὼ ἀκάρματα προσμένουσ', ἄτεκνος, 164
τάλαιν', ἀνύμφευτος, αἰὲν οἰχνῶ,
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἷτον ἔχουσα κακῶν · ὃ δὲ λάθεται
ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ
ἔρχεται ἀγγελίας ἀπαιτῶμενον ; 170
αἰεὶ μὲν γὰρ ποθεῖ,
ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

ΧΟΡΟΣ.

θάρσει μοι, θάρσει, τέκνον.
ἔτι μέγας οὐρανῶ
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει · 175
ᾧ τὸν ὑπεραλγῇ γόλον νέμουςα,
μήθ' οἷς ἐχθαίρεις ὑπεράχθεο, μήτ' ἐπιλάθων.

χρόνος γὰρ εὐμαρῆς θεός.

οὔτε γὰρ ὁ τὰν Κρῆσαν

180

βουνόμον ἔχων ἀκτάν,

παῖς Ἀγαμεμνονίδας, ἀπερίτροπος,

οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη

185

βίωτος ἀνέλπιστος, οὐδ' ἔτι ἄρκω·

ἄτις ἄνευ τοκέων κατατάχομαι,

ὃς φίλος οὔτις ἀνὴρ ὑπερίσταται,

ἀλλ', ἀπερεῖ τις ἔποικος, ἀναξία

οἰκονομῷ θαλάμους πατρὸς, ὧδε μὲν

190

ἀεικεῖ σὺν στολᾷ,

κεναῖς δ' ἀμφίσταμαι τραπέζαις.

ΧΟΡΟΣ.

οἶκτρά μὲν νόστοις αὐδᾶ,

οἶκτρά δ' ἐν κοίταις πατρῷαις,

195

ὅτε οἱ παγχάλκων ἀνταῖα

γενύων ὠρμάθη πλαγά.

δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,

δεινὰν δεινῶς προφυτεύσαντες

μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν

ἦν ὁ ταῦτα πράσσω.

200

ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλεόν ἄμέρα

ἐλθοῦς' ἐχθίστα δὴ μοι·

ᾧ νύξ, ᾧ δείπνων ἀρρήτων
 ἔκπαγλ' ἄχθη·
 τοὺς ἐμὸς ἶδε πατήρ
 205 θανάτους αἰκεῖς διδύμειν χειροῖν,
 αἶ τὸν ἐμὸν εἶλον βίον
 πρόδοτον, αἶ μ' ἀπώλεσαν·
 οἷς θεὸς ὁ μέγας Ὀλύμπιος
 ποίνιμα πάθεια παθεῖν πόροι,
 210 μηδέ ποτ' ἀγλαΐας ἀποναΐατο
 τοιάδ' ἀνύσαντες ἔργα.

ΧΟΡΟΣ.

φράζου, μὴ πόρσω φωνεῖν.
 οὐ γνώμαν ἴσχεις, ἐξ οἶων
 215 τὰ παρόντ' οἰκείας εἰς ἄτας
 ἐμπίπτεις οὕτως αἰκῶς;
 πολὺ γάρ τι κακῶν ὑπερεκτιήσω,
 σᾶ δυσθύμῳ τίκτους' ἀεὶ
 ψυχᾶ πολέμους· τὰ δὲ τοῖς δυνατοῖς
 οὐκ ἐριστὰ πλάθειν.
 220

ΗΛΕΚΤΡΑ.

δεινοῖς ἠναγκάσθην, δεινοῖς·
 ἔξοιδ', οὐ λάθει μ' ὀργά.
 ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
 ταύτας ἄτας,
 225 ὄφρα με βίος ἔχη.
 τίνι γάρ ποτ' ἂν, ᾧ φιλία γενέθλα,
 πρόσφορον ἀκούσαιμ' ἔπος,
 τίνι φρονοῦντι καίρια;

ἀνέτε μ', ἀνέτε, παράγοροι.
 τάδε γὰρ ἅλута κεκλήσεται ·
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
 ἀνάριθμος ὧδε θρήνων.

230

ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοία γ' αὐδῶ,
 μάτηρ ὥσεί τις πιστά,
 μὴ τίκτειν σ' ἄταν ἄταις.

235

ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφν ; φέρε,
 πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν ;
 ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων ;
 μήτ' εἶην ἔντιμος τούτοις ·
 μήτ', εἴ τῳ πρόσκειμαι χρηστῷ,
 ξυνναίοιμ' εὖκηλος, γονέων
 ἐκτίμους ἴσχουσα πτέρυγας
 ὀξύτόνων γόων.

240

εἰ γὰρ ὁ μὲν θανῶν, γὰρ τε καὶ οὐδὲν ὦν,
 κείσεται τάλας,
 οἱ δὲ μὴ πάλιν
 δώσουσ' ἀντιφόνους δίκας,
 ἔρῃοι τ' ἂν αἰδῶς
 ἀπάντων τ' εὐσέβεια θνατῶν.

244

250

ΧΟΡΟΣ.

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἄμα
 καὶ τοῦμὸν αὐτῆς ἤλθον · εἰ δὲ μὴ καλῶς
 λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ' ἄμα.

ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὦ γυναιῖκες, εἰ δοκῶ

πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 265
 ἀλλ', ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
 σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνή,
 πατρῷ' ὀρῶσα πῆματ', οὐ δρώῃ τάδ' ἄν,
 ἄγῶ κατ' ἡμαρ καὶ κατ' εὐφρόνην αἰ
 θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρῶ; 260
 ἦ πρῶτα μὲν τὰ μητρὸς, ἦ μ' ἐγείνατο,
 ἔχθιστα συμβέβηκεν· εἴτα δῶμασιν
 ἐν τοῖς ἐμαυτῆς, τοῖς φονεῦσι τοῦ πατρὸς
 ξύνειμι, καὶ τῶνδ' ἄρχομαι, καὶ τῶνδ' ἐμοὶ
 λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
 ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω
 τοῖσιν πατράοις; εἰσίδω δ' ἐσθήματα
 φοροῦντ' ἐκείνῳ τὰντὰ, καὶ παρεστίους
 σπένδοντα λοιβὰς ἐνθ' ἐκεῖνον ὄλεσεν; 270
 ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρὸς
 ξὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεῶν
 ταύτην προσανδᾶν τῷδε συγκοιμωμένην;
 ἦ δ' ὦδε τλήμων, ὥστε τῷ μιάστορι 275
 ξύνεστ', Ἐρινὺν οὕτιν' ἐκφοβουμένη·
 ἀλλ', ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,
 εὐροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε
 πατέρα τὸν ἅμὸν ἐκ δόλου κατέκτανεν,
 ταύτῃ χοροὺς ἴστησι, καὶ μηλοσφαγεῖ 280
 θεοῖσιν ἐμμην' ἱρὰ τοῖς σωτηρίοις.
 ἐγὼ δ' ὀρῶσ' ἡ δύσμορος κατὰ στέγας

κλαίω, τέτηκα, κάπικωκύω πατρός
 τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην
 αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα 285
 τοσόνδ', ὅσον μοι θυμὸς ἡδονὴν φέρει.
 αὕτη γὰρ, ἡ λόγοισι γενναία γυνή,
 φωνοῦσα, τοιάδ' ἐξονειδίζει κακά·
 ὦ δὲ δύσθεον μίσσημα, σοὶ μόνῃ πατὴρ
 τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290
 κακῶς ὅλοιο, μηδέ σ' ἐκ γόνων ποτὲ
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί. —
 τὰδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
 ἤξοντι' Ὀρέστην· τηνικαῦτα δ' ἐμμανὴς
 βοᾷ παραστᾶς, Οὐ σύ μοι τῶνδ' αἰτία; 295
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἥτις ἐκ χερῶν
 κλέψας' Ὀρέστην τῶν ἐμῶν ὑπέξέθου;
 ἀλλ' ἴσθι τοι τίσουςά γ' ἀξίαν δίκην. —
 τοιαῦθ' ὕλακτεῖ, σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτ' ἀνυμφίος παρῶν, 300
 ὁ πάντ' ἀναλκίς οὗτος, ἡ πᾶσα βλάβη,
 ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' αἰεὶ
 παυστήρ' ἐφήξειν ἢ τάλαινα' ἀπόλλυμαι.
 μέλλων γὰρ αἰεὶ δρᾶν τι, τὰς οὔσας τέ μου 305
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλοι,
 οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς
 πολλή' ἐστὶ ἀνάγκη κάπιτηδεύειν κακά.
 ΧΟΡΟΣ.
 φέρ' εἰπὲ, πότερον ὄντος Αἰγίσθου πέλας 310

λέγεις τάδ' ἡμῖν, ἣ βεβῶτος ἐκ δόμων ;

ΗΛΕΚΤΡΑ.

ἦ κάρτα. μὴ δόκει μ' ἄν, εἵπερ ἦν πέλας,
θυραῖον οἴχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

ἦ δ' ἂν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
τοὺς σοὺς ἰκοίμην, εἵπερ ὧδε ταῦτ' ἔχει.

315

ΗΛΕΚΤΡΑ.

ὥς νῦν ἀπόντος, ἰσθόρει τί σοι φίλον.

ΧΟΡΟΣ.

καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,
ἦξοντος, ἣ μέλλοντος ; εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησὶν γε· φάσκων δ', οὐδὲν ὦν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν προῶγμ' ἀνὴρ πράσων μέγα.

320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσωσ' ἐκεῖνον οὐκ ὄκνω.

ΧΟΡΟΣ.

θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἵπῃς μηδέν· ὥς δόμων ὄρῳ
τὴν σὴν ὀμαιμιον, ἐκ πατρὸς τανύτοῦ φύσιν,
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χεροῖν
φέρουσαν, οἷα τοῖς κάτω νομίζεται.

325

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὃ κασιγνήτη, φάτιν,

κοῦδ' ἐν χρόνῳ μακροῦ διδαχθῆναι θέλεις 330
 θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;
 καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι
 ἀλγῶ πῖ τοῖς παροῦσιν· ὥστ' ἄν, εἰ σθένος
 λάβοιμι, δηλώσαιμ' ἄν οἷ' αὐτοῖς φρονῶ.
 νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή.
 τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.
 καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὰρ λέγω,
 ἀλλ' ἧ' σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

ΗΛΕΚΤΡΑ.

δεινόν γέ σ' οὔσαν πατρὸς οὐδ' οὐ παῖς ἔφυς,
 κείνου λελησθαι, τῆς δὲ τικτούσης μέλαιν.
 ἅπαντα γάρ σοι τὰμὰ νουθετήματα
 κείνης διδακτὰ, κοῦδὲν ἐκ σαντῆς λέγεις.
 ἔπειθ' ἑλοῦ γε θάτερ', ἧ' φρονεῖν κακῶς, 345
 ἧ' τῶν φίλων, φρονοῦσα, μὴ μνήμην ἔχειν·
 ἧτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις
 σθένος, τὸ τούτων μῖσος ἐκδείξιας ἄν·
 ἔμοῦ δὲ πατρὶ πάντα τιμωρουμένης,
 οὔτε ξυνέρδεις, τήν τε δρῶσαν ἐκτρέπεις. 350
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;
 ἐπεὶ δίδαξον, ἧ' μάθ' ἐξ ἐμοῦ, τί μοι
 κέρδος γένοιτ' ἄν τῶνδε ληξάσῃ γόων.
 οὐ ζῶ; κακῶς μὲν, οἶδ'· ἐπαρκούντως δέ μοι.
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηχότι 355
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.

σὺ δ' ἡμῖν ἣ μισοῦσα μισεῖς μὲν λόγῳ,
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
 ἐγὼ μὲν οὖν οὐκ ἄν ποτ', οὐδ' εἴ μοι τὰ σά
 μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδαῖς, 380
 τούτοις ὑπεικάθοιμι · σοὶ δὲ πλουσία
 τράπεζα κείσθω καὶ περιῶδείτω βίος.
 ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον
 βόσκημα · τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.
 οὐδ' ἂν σὺ, σώφρων γ' οὔσα. νῦν δ' ἔξδὸν πατρὸς 385
 πάντων ἀρίστον παῖδα κεκληῆσθαι, καλοῦ
 τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακῇ,
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

ΧΟΡΟΣ.

μηδὲν πρὸς ὄργην πρὸς θεῶν · ὥς τοῖς λόγοις
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν, ὦ γυναῖκες, ἡθάς εἰμὶ πως
 τῶν τῆσδε μύθων · οὐδ' ἂν ἐμνήσθην ποτὲ,
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὸν
 ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

Η Δ Ε Κ Τ Ρ Α .

φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ
 μεῖζόν τι λέξεις, οὐκ ἂν ἀντεῖποιμ' ἔτι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.
 μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
 ἐνταῦθα πέμψειν, ἐνθα μὴ ποθ' ἡλίου 380
 φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ

στέγη, χθονὸς τῆσδ' ἐκτὸς, ὑμνήσεις κακά.
 πρὸς ταῦτα φράζου, καμὲ μὴ ποθ' ὕστερον
 παθοῦσα μέμψη. νῦν γὰρ ἐν καλῷ φρονεῖν.

ΗΛΕΚΤΡΑ.

ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ; 385

ΧΡΥΣΟΘΕΜΙΣ.

μάλισθ'· ὅταν περ οἴκαδ' Αἰγισθος μόλῃ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐξίκοιτο τοῦδ' ἐγ' οὔνεκ' ἐν τάχει.

ΧΡΥΣΟΘΕΜΙΣ.

τίν', ὃ τάλαινα, τόνδ' ἐπηρόσσω λόγον ;

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΥΣΟΘΕΜΙΣ.

ὅπως πάθῃς τί χρῆμα ; ποῦ ποτ' εἴ φρενῶν ; 390

ΗΛΕΚΤΡΑ.

ὅπως ἀφ' ὑμῶν ὥς προσώτατ' ἐκφύγω.

ΧΡΥΣΟΘΕΜΙΣ.

βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις ;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὐμὸς βίотος ὥστε θανμάσαι. 395

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛΕΚΤΡΑ.

μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακῇ. 396

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛΕΚΤΡΑ.

σὺ ταῦτα θώπευ'· οὐκ ἐμὸς τρόπος λέγεις.

ΧΡΥΣΟΘΕΜΙΣ.

καλὸν γε μέντοι μὴ 'ξ ἀδουλίας πεσεῖν.

ΗΛΕΚΤΡΑ.

πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι.

ΧΡΥΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

400

ΗΛΕΚΤΡΑ.

ταῦτ' ἐστὶ τᾶπῃ πρὸς κακῶν ἐπαινέσαι.

ΧΡΥΣΟΘΕΜΙΣ.

σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;

ΗΛΕΚΤΡΑ.

οὐ δῆτα. μή πω νοῦ τοσόνδ' εἶην κενή.

ΧΡΥΣΟΘΕΜΙΣ.

χωρήσομαί τᾶρ' οἴπερ ἐστάλην ὁδοῦ.

ΗΛΕΚΤΡΑ.

ποῖ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἔμπυρα;

405

ΧΡΥΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεύσαι χόας.

ΗΛΕΚΤΡΑ.

πῶς εἶπας; ἢ τῷ δυσμενεσιτάτῳ βροτῶν;

ΧΡΥΣΟΘΕΜΙΣ.

ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρεσεν;

ΧΡΥΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί.

410

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΥΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἵποίμ' ἂν τότε.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα, πλὴν ἐπὶ σμικρὸν φράσαι.

ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι 415
ἔσφηλαν ἤδη καὶ κατάρθωσαν βροτούς.

ΧΡΤΣΟΘΕΜΙΣ.

λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρός
τοῦ σοῦ τε καμοῦ δευτέραν ὁμιλίαν
ἔλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον 420
πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ
αὐτὸς, τανῦν δ' Αἰγισθος· ἐκ δὲ τοῦδ' ἄνω
βλαστεῖν βρύοντα θ' ἄλλόν, ὃ κατάσκιον
παῖσαν γενέσθαι τὴν Μυκηναίων χθόνα,
τοιαῦτά τον παρόντος, ἥνιχ' Ἡλίοφ 425
δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου.
πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν,
ἔμοι πιθέσθαι μηδ' ἀβουλίᾳ πεσεῖν.
εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν. 430

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ φίλη, τούτων μὲν, ὧν ἔχεις χεροῖν,
τύμβω προσάψης μηδέν· οὐ γὰρ σοι θέμις
οὐδ' ὅσιον, ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι
κετερίσματ' οὐδὲ λουτρά προσφέρειν πατρί·
ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει 435
κρύψον νιν, ἔνθα μὴ ποτ' εἰς εὐνὴν πατρός
τούτων πρόσεισι μηδέν· ἀλλ', ὅταν θάνῃ,

κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτῳ.
 ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτῃ γυνῇ
 πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοᾶς 440
 οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
 σκέψαι γάρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
 γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς,
 ὑφ' ἧς θανῶν ἄτιμος, ὥστε δυσμενῆς,
 ἐμασχαλίσθη, καπὶ λουτροῖσιν κάρῃ 445
 κηλῖδας ἐξέμαξεν. ἄρα μὴ δοκεῖς
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν ;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες · σὺ δὲ
 τεμουῖσα κρατὸς βοστρύχων ἄκρας φόβας
 κάμου ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως 450
 ἄχω, δὸς αὐτῷ, τήνδ' ἄλιπαρῇ τρίχα
 καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσκημένον.
 αἰτοῦ δὲ προσπιτυνοῦσα γῆθεν εὐμενῇ
 ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν,
 καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χειρὸς 455
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί,
 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέrais
 χειρσὶ στέφωμεν, ἢ τανῦν δωρούμεθα.
 οἶμαι μὲν οὖν, οἶμαί τι κακείνω μέλον
 πέμπωαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα · 460
 ὅμως δ', ἀδελφῇ, σοί θ' ὑπούργηται τάδε
 ἐμοί τ' ἀρωγά, τῷ τε φιλότατῳ βροτῶν
 πάντων, ἐν Αἰδὸν κειμένῳ κοινῷ πατρί.
 Χ Ο Ρ Ο Σ .
 πρὸς εὐσέβειαν ἢ κόρη λέγει · σὺ δὲ,

εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε.

465

ΧΡΤΣΟΘΕΜΙΣ.

δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.

πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·
ὥς, εἰ τάδ' ἡ τεκούσα πεύσεται, πικρὰν
δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.

470

ΧΟΡΟΣ.

εἰ μὴ 'γὼ παράφρων μάντις ἔφην,
καὶ γνῶμας λειπομένα σοφᾶς,
εἴσιν ἅ πρόμαντις

475

Δίκα, δίκαια φερομένα χεροῖν κράτη·
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.

ὑπεστί μοι θράσος,
ἀδυπνόων κλύουσαν

480

ἀρτίως ὄνειράτων. X

οὐ γάρ ποτ' ἀμναστέϊ γ' ὁ φύσας, *ἀμναστέϊ γ' ὁ φύσας*
'Ελλάνων ἄναξ,

οὐδ' ἅ παλαιὰ χαλκόπλακτος

ἀμφήκης γένυς,

485

ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ἦξει καὶ πολύπους καὶ πολύχειρ

488

ἅ δεινοῖς κρυπτομένα λόγοις

490

χαλκόπους Ἐρινύς.

ἄλεκτρον ἄννυφα γὰρ ἐπέδα μαιφόνων
γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.

472 — 487. = 488 — 503.

Η Δ Ε Κ Τ Ρ Α .

23

πρὸ τῶνδ' ἐ τοί μ' ἔχει,
 μήποτε μήποθ' ἡμῖν
 ἀπρηγὲς πελᾶν τέρας
 τοῖς δρῶσι καὶ συνδρῶσιν. ἦ τοι
 μαντεῖαι βροτῶν
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις,
 οὐδ' ἐν θεσφάτοις,
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.
 ὦ Πέλοπος ἅ πρόσθεν
 πολύπονος ἱππεΐα,
 ὡς ἔμολες αἰῶνι
 τᾷδε γᾶ.
 εὖτε γὰρ ὁ ποντισθεὶς
 Μυρτίλος ἐκοιμάθη,
 παγχρύσων ἐκ δίφρων
 δυστάνοις αἰκίαις
 πρόφριζος ἐκριφθεὶς,
 οὐ τί πω
 ἔλιπεν ἐκ τοῦδ' οἴκου
 πολύπονος αἰκία.

495

500

504

505

510

515

Κ Α Τ Τ Α Ι Μ Ν Η Σ Τ Ρ Α .

ἀνειμένη μὲν, ὡς ἔοικας, αὖ στρέφει.
 οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπεῖχ' αἰεὶ
 μή τοι θυραίαν γ' οὔσαν αἰσχύνην φίλους ·
 νῦν δ' ὡς ἄπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει
 ἐμοῦ γε · καί τοι πολλὰ πρὸς πολλοὺς με δὴ
 ἐξεῖπας, ὡς θρασεῖα καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.

520

ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω · κακῶς δέ σε
 λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.
 παιτὴρ γὰρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' αἰεὶ, 525
 ὥς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ · καλῶς
 ἔξοιδα · τῶνδ' ἄρνησις οὐκ ἔνεστί μοι·
 ἢ γὰρ Δίκη νιν εἴλεν, κοῦκ ἐγὼ μόνη,
 ἢ χρῆν σ' ἀρήγειν, εἰ φρονοῦς' ἐτύγχανες·
 ἐπεὶ πατὴρ οὗτος σὸς, ὃν θρηνεῖς αἰεὶ, 530
 τὴν σὴν ὁμαιμον μοῦνος Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ
 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἢ τίκτους' ἐγώ.
 εἶεν · δίδαξον δὴ με τοῦ, χάριν τίνος
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς ; 535
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν
 τᾶμ', οὐκ ἐμελλε τῶνδὲ μοι δώσειν δίκην ;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς 540
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν,
 ἢ τῶν ἐμῶν Ἀιδης τιν' ἱμερον τέκνων
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν ; 545
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός ;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 φαίη δ' ἂν ἢ θανοῦσά γ', εἰ φωνὴν λάβοι.
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
 δύσθυμος · εἰ δέ σοι δοκῶ φρονεῖν κακῶς, 550

γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

ΗΛΕΚΤΡΑ.

ἔρεῖς μὲν οὐχὶ νῦν γέ μ', ὥς ἄρξασά τι
λυπηρὸν εἶτα σοῦ τὰδ' ἐξήκους' ὑπο·
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὑπερ-
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555

ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'· εἰ δέ μ' ᾧδ' αἰὲ λόγοις
ἐξῆρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛΕΚΤΡΑ.

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν
τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
εἴτ' οὖν δικαίως, εἴτε μή; λέξω δέ σοι, 560
ὥς οὐ δίκῃ γ' ἔκτεινας, ἀλλὰ σ' ἔσπασε
πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.
ἔροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος
ποινῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Ἀυλίδι·
ἦ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
πατὴρ ποθ' οὐμὸς, ὥς ἐγὼ κλύω, θεᾶς
παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
σιτικτὸν κεράστιν ἔλαφον, οὗ κατὰ σφαγὰς
ἐκκομπάσας, ἔπος τι τυγχάνει βαλὼν.
καὶ τοῦδε μηνίσασα Ἀητῶα κόρη 570
κατεῖχ' Ἀχαιοὺς, ὥς πατὴρ ἀντίσταθμον
τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
ἄλλῃ στρατῷ πρὸς οἶκον, οὐδ' εἰς Ἴλιον.
ἀνθ' ὧν βιασθεῖς πολλὰ κἀντιβὰς, μόλις 575

ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κεῖνον θέλων
 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
 χρῆν αὐτὸν οὐνεκ' ἐκ σέθεν ; ποίῳ νόμῳ ;
 580 ὄρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς,
 ἢ πῆμα σαντῇ καὶ μετάγνοιαν τιθῆς.
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
 πρώτη θάνοις ἄν, εἰ δίκης γε τυγχάνοις.
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τιθῆς.
 585 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν
 αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις,
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
 πατέρα τὸν ἄμὸν πρόσθεν ἐξαπώλεσας,
 καὶ παιδοποιεῖς · τοὺς δὲ πρόσθεν, εὐσεβεῖς
 590 καὶ εὐσεβῶν βλαστόντας, ἐκβαλοῦς' ἔχεις.
 πῶς ταῦτ' ἐπαινέσαιμ' ἄν ; ἢ καὶ τοῦτ' ἐρεῖς,
 ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις ;
 αἰσχροῦς δ', ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
 ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὐνεκα.
 595 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε,
 ἢ πᾶσαν ἱῆς γλῶσσαν, ὥς τὴν μητέρα
 κακοστομοῦμεν. καὶ σ' ἔγωγε δεσπότην
 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
 ἢ ζῶ βίον μοχθηρὸν, ἐκ τε σοῦ κακοῖς
 600 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου.
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν,
 τλήμων Ὀρέστης δυστυχῇ τρίβει βίον ·
 ὃν πολλὰ δὴ μέ σοι τρέφειν μιάστορα

ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,
 ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὖνεκα 605
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε χροὴ κακὴν
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἰδρύς,
 σχεδὸν τι τὴν σὴν οὐ καταισχύνω φύσιν.

ΧΟΡΟΣ.

ὄρω μένος πνέουσαν· εἰ δὲ σὺν δίκη 610
 ξύνεστι, τοῦδε φροντίδ' οὐκ ἔτ' εἰσορῶ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ποίας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,
 ἣτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,
 καὶ ταῦτα τηλικούτος; ἄρ' οὐ σοι δοκεῖ 615
 χωρεῖν ἄν εἰς πᾶν ἔργον αἰσχύνῃς ἄτερ;

ΗΛΕΚΤΡΑ.

εὖ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν,
 κεῖ μὴ δοκῶ σοι· μανθάνω δ' ὀθύνεκα
 ἔξωρα πράσσω κούκ ἐμοὶ προσεικότα.
 ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σά 620
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.
 αἰσχροῖς γὰρ αἰσχροῖα πράγματ' ἐκδιδάσκειται.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδές, ἦ σ' ἐγὼ καὶ τᾶμ' ἔπη
 καὶ τᾶργα τᾶμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς 625
 τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ', οὐ μὰ τὴν δέσποιναν Ἄρτεμιν, θράσους
τοῦδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἰγισθος μόλη.

ΗΛΕΚΤΡΑ.

ὄρῳ ; πρὸς ὄργην ἐκφέρει, μεθεῖσά μοι
λέγειν ἃ χρῆζοιμ'· οὐδ' ἐπίστασαι κλύειν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὐκουν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν ;

630

ΗΛΕΚΤΡΑ.

ἑῷ, κελεύω, θῦε· μηδ' ἐπαιτιῷ
τοῦμόν στόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἐπαιρε δὴ σὺ θύμαθ', ἥ παροῦσά μοι,
πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους
εὐχὰς ἀνάσχω δειμάτων ὦν νῦν ἔχω.

635

κλύοις ἂν ἤδη, Φοῖβε προστατήριε,
κεκρυμμένην μου βάζιν. οὐ γὰρ ἐν φίλοις
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει
πρὸς φῶς, παρούσης τῆσδε πλησίας ἐμοί,
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ
σπεῖρη ματαίαν βάζιν ἐς πᾶσαν πόλιν.

640

ἀλλ' ὦδ' ἄκουε· τῇδε γὰρ κατὰ φράσω.
ἃ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα
δισσῶν ὀνείρων, ταῦτά μοι, Ἀνύκει' ἀναξ,
εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα·
εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
καὶ μή, με πλούτου τοῦ παρόντος εἴ τινες

645

δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς,
 ἀλλ' ὥδέ μ' αἰεὶ ζῶσαν ἀβλαβεῖ βίῳ
 δόμονς Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
 εὐήμεροῦσαν καὶ τέκνων, ὅσων ἐμοὶ
 δύσνοιᾶ μὴ πρόσσεστιν ἢ λύπη πικρά.
 ταῦτ', ὃ Ἀνκεί' Ἕ Ἀπολλον, ἴλεως κλύων,
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
 τὰ δ' ἄλλα πάντα, καὶ σιωπῶσης ἐμοῦ,
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὄραν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;

ΧΟΡΟΣ.

τάδ' ἐστίν, ὃ ξέν'. αὐτὸς ἦκασας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
 κείνου ; πρέπει γὰρ ὥς τύραννος εἰσορᾶν.

ΧΟΡΟΣ.

μάλιστα πάντων. ἦδε σοι κείνη πάρα.

ΠΑΙΔΑΓΩΓΟΣ.

ὃ χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους
 ἠδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθου θ' ὁμοῦ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἐδεξάμην τὸ ῥηθέν · εἰδέναι δέ σου
 πρώτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν.

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὦ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὦν
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

ΠΑΙΔΑΓΩΓΟΣ.

τέθνηκ' Ὀρέστης. ἐν βραχεῖ ξυνθεῖς λέγω.

ΗΛΕΚΤΡΑ.

οὐ γὰρ τάλαιν', ὄλωλα τῇδ' ἐν ἡμέρᾳ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὦ ξένη; μὴ ταύτης κλύε. 675

ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαύτης προᾶσ', ἐμοὶ δὲ σὺ, ξένη,
τάληθές εἰπέ, τῷ τρόπῳ διόλλυται;

ΠΑΙΔΑΓΩΓΟΣ.

κάπεμπόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω. 680

κεῖνος γὰρ, ἐλθὼν εἰς τὸ κλεινὸν Ἑλλάδος
πρόσχημ' ἀγῶνος, Δελφικῶν ἄθλων χάριν,
ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων

δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,
εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας. 685

δρόμου δ' ἰσώσας τῇ φύσει τὰ τέρματα, τῇ
νίκῃς ἔχων ἐξῆλθε πάντιμον γέρας.

χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

ἐν δ' ἴσθ'. ὅσων γὰρ εἰσεκέρυξαν βραδῆς 690
δρόμων διαύλων ἄθλ', ἅπερ νομίζεται,

τούτων ἐνεγκὼν πάντα τὰπινίκια
 ὠλδίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695
 καὶ ταῦτα μὲν τοιαῦθ' · ὅταν δέ τις θεῶν
 βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
 κεῖνος γάρ, ἄλλης ἡμέρας, ὅθ' ἵππικῶν
 ἦν, ἡλίον τέλλοντος, ὠκύπους ἄγων,
 εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα. 700
 εἷς ἦν Ἀχαιοὺς, εἷς ἀπὸ Σπάρτης, δνύ
 Αἰβυες, ζυγωτῶν ἀρμάτων ἐπιστάται ·
 καὶ κεῖνος ἐν τούτοισι Θεσσαλὰς ἔχων
 ἵππους ὁ πέμπτος · ἔκτος ἐξ Αἰτωλίας,
 ξανθαῖσι πῶλοις · ἑβδομος Μάγνης ἀνὴρ · 705
 ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος ·
 ἕνατος Ἀθηναίων τῶν θεοδμήτων ἄπο ·
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
 σιάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήροισι ἔπηλαν καὶ κατέστησαν δίφρους,
 χαλκῆς ὑπαὶ σάλπιγγος ἤξαν · οἱ δ' ἅμα 710
 ἵπποισι ὁμοκλήσαντες ἡνίας χεροῖν
 ἔσεισαν · ἐν δὲ πᾶς ἐμεστώθη δρόμος
 κτύπου κροτητῶν ἀρμάτων · κόνις δ' ἄνω
 φορεῖθ' · ὁμοῦ δὲ πάντες ἀναμειγμένοι 715
 φεῖδοντο κέντρων οὐδὲν, ὥς ὑπερβάλοι
 χνόας τις αὐτῶν καὶ φρυάγμαθ' ἵππικα·
 ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
 ἤφριζον, εἰσέβαλλον ἵππικαὶ πνοαί.

καῖνος δ', ὅπ' αὐτὴν ἐσχάτην στήλην ἔχων, 720
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν δ' ἀνείς
 σειραῖον ἵππον, εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
 πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς, 725
 τελοῦντες ἕκτον ἑβδομόν τ' ἤδη δρόμον,
 μέτωπα συμπαίονσι Βαρκαίοις ὄχοις·
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ
 ἔθρανε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαῖον ἱππικῶν πέδον. 730
 γνοὺς δ' οὐχ' Ἀθηνῶν δεινὸς ἡνιοστρόφος
 ἔξω παρασπᾶ κἀνακωχεύει, παρεῖς
 κλύδων' ἐφιππον ἐν μέσῳ κυκώμενον.
 ἤλανε δ' ἔσχατος μὲν, ὑστέρας δ' ἔχων
 πῶλους Ὀρέστης τῷ τέλει πίσειν φέρων. 735
 ὁ δ', ὥς ὀρᾷ μόνον νιν ἐλλελειμμένον,
 ὅξυν δι' ὧτων κέλαδον ἐνσείσας θοαῖς
 πῶλοις, διώκει, κἀξισώσαντε ζυγὰ *
 ἤλαννέτην, τότε ἄλλος ἄλλοθ' ἄτερος
 κάρα προβάλλων ἱππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·
 ἔπειτα λύων ἡνίαν ἀριστερὰν
 κἀμπτοντος ἵππον, λανθάνει στήλην ἄκραν
 παίσας· ἔθραυσε δ' ἄξονος μέσας χνόας, 745
 κἀξ ἀντύγων ὤλισθε· σὺν δ' ἐλίσσεται
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ,

πᾶλοι διεσπάρησαν ἐς μέσον δρόμον.
 στρατὸς δ' ὅπως ὄρᾳ νιν ἐκπεπιτωκότα
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
 οἷ' ἔργα δράσας οἷα λαγχάνει κακὰ,
 φορούμενος πρὸς οὔδας, ἄλλοι' οὐρανῷ
 σκέλη προφαίνων, ἔς τέ νιν διφηλάται,
 μόλις κατασχεθόντες ἱππικὸν δρόμον,
 ἔλυσαν αἵματηρόν, ὥστε μηδένα 755
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
 καὶ νιν πυρᾷ κέαντες εὐθύς, ἐν βραχεῖ
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
 ὅπως πατρώας τύμβον ἐκλάχοι χθονός. 760
 τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγοις,
 ἀλγεινὰ, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,
 μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν.

ΧΟΡΟΣ.

φεῦ φεῦ · τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι
 πρόρριζον, ὥς ἔοικεν, ἔφθαρται γένος. 765

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
 ἢ δεινὰ μὲν, κέρδη δέ ; λυπηρῶς δ' ἔχει,
 εἰ τοῖς ξμαντῆς τὸν βίον σώζω κακοῖς.

ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ἄδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ ;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίκτειν ἐστίν · οὐδὲ γὰρ κακῶς 770
 πάσχοντι μῖσος ὧν τέκη προσγίγνεται.

ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἤκομεν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ

οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;
 εἴ μοι θανόντος πίστι' ἔχων τεκμήρια
 προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγῶς, 775
 μαστῶν ἀποσταῖς καὶ τροφῆς ἐμῆς, φυγὰς
 ἀπεξενούτο· καὶ μ', ἐπεὶ τῇσδε χθονὸς
 ἐξῆλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι
 φόνους πατρώους, δεῖν' ἐπηπείλει τελεῖν·
 ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας 780
 ἐμὲ στεγάζειν ἠδύν· ἀλλ' ὁ προσταιῶν
 χρόνος διηγέ μ' αἰὲν ὥς θανουμένην.
 νῦν δ' — ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου
 πρὸς τῆσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
 ξύννοικος ἦν μοι, τοῦμόν ἐκπίνουσ' αἰεὶ 785
 ψυχῆς ἄκρατον αἶμα — νῦν δ' ἐκηλά που
 τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.

ΗΛΕΚΤΡΑ.

οἷμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
 Ὀρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ὦδ' ἔχων
 πρὸς τῆσδ' ὑβρίζει μητρὸς. ἄρ' ἔχει καλῶς; 790

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὔτοι σύ· κεῖνος δ' ὥς ἔχει καλῶς ἔχει.

ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἤκουσεν ὦν δεῖ, ἀπεκύρωσεν καλῶς.

ΗΛΕΚΤΡΑ.

ὑβριζε. νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὐκουν Ὀρέστης καὶ σὺ παύσετον τάδε.

795

ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἂν ἦκοις, ὃ ξέν', ἄξιος τυχεῖν,
εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἂν, εἰ τὰδ' εὖ κυρεῖ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἦκιστ'· ἐπέπερ οὐτ' ἐμοῦ καταξίως

800

πράξειας, οὔτε τοῦ πορεύσαντος ξένου.

ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν

ἔα τὰ θ' αὐτῆς καὶ τὰ τῶν φίλων κακὰ.

ΗΛΕΚΤΡΑ.

ἄρ' ὑμῖν ὥς ἀλγοῦσα κῶδυνωμένη

δεινῶς δακρυῦσαι κάπικωκῦσαι δοκεῖ

805

τὸν υἱὸν ἢ δύστηνος ᾧδ' ὀλωλότα;

ἀλλ' ἐγγελῶσα φρουῶδος. ὃ τάλαιν' ἐγώ·

Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.

ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς

αἶ μοι μόναι παρῆσαν ἐλπίδων ἔτι,

810

σὲ πατρός ἤξειν ζῶντα τιμωρόν ποτε

κάμοῦ ταλαίνης. νῦν δὲ ποῖ με χρηὴ μολεῖν;

μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη

καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν

ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοί,

815

φρονεῦσι πατρός. ἄρά μοι καλῶς ἔχει ;
 ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
 ξύνοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλην
 παρεῖσ' ἑμαντὴν ἄφίλος ἀνὰ βίον.
 πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,
 τῶν ἔνδον ὄντων · ὥς χάρις μὲν, ἦν κτάνη,
 λύπη δ', εἰ ζῶ · τοῦ βίου δ' οὐδεὶς πόθος.

820

ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων
 Ἄλιος, εἰ ταῦτ' ἐφορῶντες
 κρύπτουσιν ἔκηλοι ;

825

ΗΛΕΚΤΡΑ.

ἔ ἔ, αἰαῖ.

ΧΟΡΟΣ.

ὦ παῖ, τί δακρυεῖς ;

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

μηδὲν μέγ' αὖσης· καὶ γὰρ οὐκ ἔστιν ἄλλος ὅστις
 830

ΗΛΕΚΤΡΑ.

ἀπολεῖς.

ΧΟΡΟΣ.

πῶς ;

ΗΛΕΚΤΡΑ.

εἰ τῶν φανερώς οἰχομένων
 εἰς Ἀἶδαν ἐλπίδ' ὑποί-
 σεις, κατ' ἐμοῦ τακομένας
 835
 μᾶλλον ἐπεμβάσει.

835

ΧΟΡΟΣ.

οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις
ἔρκεσι κρυφθέντα γυναικῶν ·
καὶ νῦν ὑπὸ γαίᾳς

ΗΛΕΚΤΡΑ.

ἔ ἔ, ἰώ.

840

ΧΟΡΟΣ.

πάμνυχος ἀνδάσσει.

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτ' ὀλοὰ γάρ.

ΗΛΕΚΤΡΑ.

ἐδάμη;

ΧΟΡΟΣ.

ναί.

845

ΗΛΕΚΤΡΑ.

οἶδ' οἶδ' ἐφάνη γὰρ μελέτωρ
ἀμφὶ τὸν ἐν πένθει ἔμοι δ'
οὐ τις ἔτ' ἔσθ' ὅς γὰρ ἔτ' ἦν,
φροῦδος ἀναρπασθείς.

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

κάγ' οὖδ' ἴστωρ, ὑπερίστωρ,
πανσύρτῳ παμμήνῳ πολλῶν
δεινῶν στυγνῶν τ' αἰῶνι.

850

ΧΟΡΟΣ.

εἶδομεν ἃ θροεῖς.

849 — 859. = 860 — 870.

ΗΛΕΚΤΡΑ.

μή μέ νυν μηκέτι
 παραγάγῃς, ἔν' οὐ

855

ΧΟΡΟΣ.

τί φῆς ;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων
 εὐπατριδᾶν τ' ἀρωγαί.

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφυ μόρος.

860

ΗΛΕΚΤΡΑ.

ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις
 οὕτως, ὥς κείνῳ δυστάνῳ,
 τμητοῖς ὀλκοῖς ἐγκυῖραι ;

ΧΟΡΟΣ.

ἄσκοπος ἂ λῶθα.

ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ ; εἰ ξένος
 ἄτερ ἐμᾶν χερῶν

865

ΧΟΡΟΣ.

παπαῖ.

ΗΛΕΚΤΡΑ.

κέκευθεν, οὔτε του τάφου ἀντιδῶς
 οὔτε γόων παρ' ἡμῶν.

870

ΧΡΥΣΟΘΕΜΙΣ.

ὕφ' ἡδονῆς τοι, φιλιτάτῃ, διώκομαι,
 τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.
 φέρω γὰρ ἡδονάς τε, κἀνάπαυλιν ὄν

πάροιθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛΕΚΤΡΑ.

πόθεν δ' ἂν εὖροις τῶν ἐμῶν σὺ πημάτων 875
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστι' ἰδεῖν ;

ΧΡΥΣΟΘΕΜΙΣ.

πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦ μέμνηας, ὦ τάλαινα, καπὶ τοῖς 880
σαντῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελᾷς ;

ΧΡΥΣΟΘΕΜΙΣ.

μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκεῖνον ὥς παρόντα νῆν.

ΗΛΕΚΤΡΑ.

οἷμοι τάλαινα · καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσας, ὦδε πιστεύεις ἄγαν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλον σαφῆ 885
σημεῖ' ἰδοῦσα, τῷδε πιστεύω λόγῳ.

ΗΛΕΚΤΡΑ.

τίν', ὦ τάλαινα, ἰδοῦσα πίστιν ; ἐς τί μοι
βλέψασα θάλλπει τῷδ' ἀνηκέστῳ πυρί ;

ΧΡΥΣΟΘΕΜΙΣ.

πρὸς νυν θεῶν, ἄκουσον, ὥς μαθοῦσά μου, 890
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μωρὰν λέγῃς.

ΗΛΕΚΤΡΑ.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.

ἐπεὶ γὰρ ἦλθον πατρός ἀρχαῖον τάφον,
 ὄρω κολώνης ἐξ ἄκρας νεοφύτους
 πηγὰς γάλακτος, καὶ περιστεφῇ κύκλῳ 895
 πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.
 ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
 μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.
 ὥς δ' ἐν γαλήνῃ πάντ' ἐδερχόμην τόπον,
 τύμβου προσεῖρπον ἄσσον· ἔσχάτης δ' ὄρω 900
 πυρᾶς νεωρῇ βόστρυχον τετιμημένον·
 κεῦθὺς τάλαιν' ὥς εἶδον, ἐμπαίει τί μοι
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
 πάντων Ὀρέστου τοῦθ' ὄραν τεκμήριον·
 καὶ χερσὶ βαστάσασα, δυσφημῶ μὲν οὐ, 905
 χαρὰ δὲ πίμπλημι' εὐθὺς ὄμμα δακρύων.
 καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι
 μή του τόδ' ἀγλαῖσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε ;
 καὶ γὰρ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σύ. πῶς γάρ ; ἢ γε μηδὲ πρὸς θεοὺς
 ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστήναι στέγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ
 τοιαῦτα πράσσειν οὔτε δρωσ' ἐλάνθανεν·
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτίμια. 915
 ἀλλ' ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
 οὐχ αὐτὸς αἰὲ δαιμόνων παραστατεῖ.
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως
 πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτείρω πάλαι. 920

ΧΡΥΣΟΘΕΜΙΣ.

τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;

ΗΛΕΚΤΡΑ.

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡΥΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' αἶ γ' εἶδον ἐμφανῶς ;

ΗΛΕΚΤΡΑ.

τέθνηκεν, ὃ τάλαινα · τὰ κεῖνον δέ σοι
σωτήρι' ἔρρει · μηδὲν ἐς κεῖνόν γ' ὄρα. 925

ΧΡΥΣΟΘΕΜΙΣ.

οἴμοι τάλαινα · τοῦ τὰδ' ἤκουσας βροτῶν ;

ΗΛΕΚΤΡΑ.

τοῦ πλησίον παρόντος, ἥνίκ' ὦλλυτο.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἶκον, ἡδύς, οὐδὲ μητρὶ δυσχερής.

ΧΡΥΣΟΘΕΜΙΣ.

οἴμοι τάλαινα · τοῦ γὰρ ἀνθρώπων ποτ' ἦν 930
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα ;

ΗΛΕΚΤΡΑ.

οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
μνημεῖ ' Ὀρέστου ταῦτα προσθεῖναι τινά.

ΧΡΥΣΟΘΕΜΙΣ.

ὃ δυστυχής · ἐγὼ δὲ σὺν χαρᾷ λόγους
τοιούσδ' ἔχουσ' ἔσπενδον, οὐκ εἰδυῖ' ἄρα 935
ἴν' ἤμεν ἄτης · ἀλλὰ νῦν, ὅθ' ἐκόμην,

τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· εἰάν δέ μοι πίθη,
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΥΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ ; 940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ὧδ' ἄφρων ἔφυν.

ΧΡΥΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος ; Ἄ

ΗΛΕΚΤΡΑ.

τληῖναί σε δρῶσαν ὦν ἐγὼ παραινέσω.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. 945

ΧΡΥΣΟΘΕΜΙΣ.

ὄρῳ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω,

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νυν ἥ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων

ὥς οὐτις ἡμῖν ἔστιν, ἀλλ' Ἄιδης λαβὼν

ἀπεστέρηκε, καὶ μόνα λελείμμεθον. 950

ἐγὼ δ', ἕως μὲν τὸν κασίγνητον βίω

θάλλοντά τ' εἰσήκουον, εἶχον ἐλπίδας,

φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός·

νῦν δ' ἡνίκ' οὐκ ἔτ' ἔστιν, εἰς σέ δὴ βλέπω,

ὅπως τὸν αὐτόχειρα πατρῷου φόνου 955

ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν,

Αἰγισθον. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.
 ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων
 βλέψας' ἔτ' ὀρθήν; ἥ πάρεστι μὲν στένειν
 πλούτου πατρῶον κτῆσιν ἐστερημένη, 960
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
 ἄλεκτρα γηράσκουσιν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως
 τεύξει ποτ'. οὐ γὰρ ὦδ' ἄβουλός ἐστ' ἀνὴρ
 Αἰγισθος, ὥστε σὸν ποτ' ἢ καμὸν γένος 965
 βλαστεῖν ἐᾶσαι, πημονὴν αὐτῷ σαφεῖ.
 ἀλλ' ἦν ἐπίσκη τοῖς ἐμοῖς βουλευμασιν,
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
 θανόντος οἴσει, τοῦ κασιγνήτου θ' ἅμα.
 ἔπειτα δ', ὥσπερ ἐξέφυς, ἐλευθέρᾳ 970
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίῳ
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραῖν.
 λόγῳ γε μὴν εὐκλειαν οὐχ ὀρᾷς ὅσην
 σαντιῇ τε καμοὶ προσβαλεῖς πεισθεῖσά μοι;
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται;
 Ἦ Ἰδεσθε τῶδε τὸ κασιγνήτω, φίλοι,
 ὦ τὸν πατρῶον οἶκον ἐξεσώσατῃν,
 ὦ τοῖσιν ἐχθροῖς εὖ βεδηκόσιν ποτὲ
 ψυχῆς ἀφειδήσαντε προὔστητῃν φόνου. 980
 τούτῳ φιλεῖν χρῆ, τῶδε χρῆ πάντας σέβειν.
 τῶδ' ἔν θ' ἑορταῖς ἔν τε πανδημίῳ πόλει
 τιμᾶν ἀπαντας οὐνεκ' ἀνδρείας χρεῶν. —
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,

ζώσαιν θανούσαιν θ' ὥστε μὴ ἔκλιπεῖν κλέος. 985
 ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,
 σύγκαμν' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμὲ,
 παῦσον δὲ σαυτήν, τοῦτο γινώσκουσ', ὅτι
 | ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφνκόσιν.

ΧΟΡΟΣ.

ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

ΧΡΤΣΟΘΕΜΙΣ.

καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
 ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἄν
 τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.
 ποῖ γὰρ ποτ' ἐμβλέψασα, τοιοῦτον θράσος 995
 αὐτῇ θ' ὀπλίζει, καὶ μ' ὑπηρετεῖν καλεῖς;
 οὐκ εἰσορᾷς; γυνὴ μὲν, οὐδ' ἀνὴρ ἔφους,
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.
 δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,
 ἡμῖν δ' ἀπορρεῖ κατὰ μηδὲν ἔρχεται. 1000
 τίς οὖν, τοιοῦτον ἄνδρα βουλευῶν ἐλεῖν,
 ἄλυπος ἄτης ἐξαπαλλαχθήσεται;
 ὄρα, κακῶς πράσσοντε μὴ μείζω κακὰ
 κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
 λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005
 βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
 οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
 χρήζων τις εἴτα μηδὲ τοῦτ' ἔχη λαβεῖν.
 ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν
 ἡμᾶς τ' ὀλέσθαι καξερημῶσαι γένος, 1010

κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα
ἄρρητ' ἐγὼ σοι κατελῆ φυλάξομαι,
αὐτὴ δὲ νοῦν σχέσ ἀλλὰ τῷ χρόνῳ ποτὲ,
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟΡΟΣ.

πείθον. προνοίας οὐδὲν ἀνθρώποις ἔφυ 1015
κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ.

ΗΛΕΚΤΡΑ.

ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'
ἤδη σ' ἀπορρήνυσαν ἀπηγγελλόμεν.
ἀλλ' αὐτόχειρί μοι μόνη τε δραστήον
τοῦργον τόδ'· οὐ γὰρ διὴ κενόν γ' ἀφήσομεν. 1020

ΧΡΗΣΟΘΕΜΙΣ.

φεῦ·
εἴθ' ὥφελες τοιάδε τὴν γνώμην πατρὸς
θνήσκοντος εἶναι· πάντα γὰρ κατειργάσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

ΧΡΗΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

ΗΛΕΚΤΡΑ.

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025

ΧΡΗΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛΕΚΤΡΑ.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΗΣΟΘΕΜΙΣ.

ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

ΧΡΥΣΟΘΕΜΙΣ.

μακρὸς τὸ κρῖναι ταῦτα ἥλω λοιπὸς χρόνος. 1030

ΗΛΕΚΤΡΑ.

ἄπελθε. σοὶ γὰρ ὠφέλῃσις οὐκ ἔνι.

ΧΡΥΣΟΘΕΜΙΣ.

ἔνεστιν· ἀλλὰ σοὶ μάθῃσις οὐ πάρα.

ΗΛΕΚΤΡΑ.

ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.

ΧΡΥΣΟΘΕΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθος ἔχθαίρω σ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ' οἷ μ' ἀτιμίας ἄγεις. 1035

ΧΡΥΣΟΘΕΜΙΣ.

ἀτιμίας μὲν οὐ, προμηθείας δέ σου.

ΗΛΕΚΤΡΑ.

τῷ σῷ δικαίῳ δῆτ' ἐπισπένσθαι με δεῖ;

ΧΡΥΣΟΘΕΜΙΣ.

ὅταν γὰρ εὐ φρονῇς, τόθ' ἡγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἦ δεινὸν εὐ λέγουσαν ἐξαμαρτάνειν.

ΧΡΥΣΟΘΕΜΙΣ.

εἴρηκας ὀρθῶς ὃ σὺ πρόσκεισαι κακῷ. 1040

ΗΛΕΚΤΡΑ.

τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἔστιν ἔνθα χῆ δίκη βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγεῖσά σε. 1045

ΧΡΤΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθές, οὐδὲ βουλεύσει πάλιν;

ΗΛΕΚΤΡΑ.

βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.

ΧΡΤΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὦν ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάλαι δέδοκται ταῦτα, κοῦ νεωστί μοι.

ΧΡΤΣΟΘΕΜΙΣ.

ἄπειμι τοίνυν. οὔτε γὰρ σὺ τᾶμ' ἔπη 1050

τολμᾶς ἐπαινεῖν, οὔτ' ἐγὼ τοὺς σουὺς τρόπους.

ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέψομαί ποτε,
οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης · ἐπεὶ
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά. ✕

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055

φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς
ἤδη βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.

ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἶωνοὺς
ἔσορώμενοι τροφᾶς κηδομένους ἄφ' ὧν τε βλάστω-
σιν ἄφ' ὧν τ' ὄνασιν εὖρωσι, τὰδ' οὐκ ἐπ' ἴσας
τελοῦμεν; 1061

ἀλλ', οὐ τὰν Διὸς ἀστραπαὴν
καὶ τὰν οὐρανίαν Θέμιν,
δαρὸν οὐκ ἀπόνητοι. 1065

ὃ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν
ὅπα τοῖς ἔνερθ' Ἀτρεΐδαις, ἀχόρευτα φέρουσ'
ὄνειδῃ·

οἵ σφιν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ,* 1070
τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκ ἔτ' ἐξι-
σοῦται

φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνα σαλεύει
Ἥλέκτρα, τὸν αἰεὶ πατρὸς 1075

δειλαία στενάχουσ', ὅπως

ἅ πάνδυρτος ἀηδῶν,

οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν
ἑτοίμα,

διδύμαν ἐλοῦσ' Ἑρινύν. τίς ἂν εὐπατρὶς ὦδε
βλάστοι; 1080

οὐδείς τῶν ἀγαθῶν γάρ,

ζῶν κακῶς, εὐκλειαν αἰσχύναι θέλει

νώνυμος, ὃ παῖ παῖ, 1084

ὥς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλον,

τὸ μὴ καλὸν καθοπλίσασα, δύο φέρειν ἐν ἐνὶ λόγῳ,

σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

ζῆψ μοι καθύπερθε 1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, ὅσον

νῦν ὑπόχειρ ναίεις·

ἐπεὶ σ' ἐφένερχα μοῖρα μὲν οὐκ ἐν ἐσθλᾷ

1082 — 1089. = 1090 — 1097.

βεβῶσαν· ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε

φερομέναν Χ 1095

ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ. 1097

ΟΡΕΣΤΗΣ.

ἄρ', ὦ γυναικες, ὀρθά τ' εἰσηκούσαμεν,

ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν;

ΧΟΡΟΣ.

τί δ' ἐξερευνᾶς, καὶ τί βουλευθεὶς πάρει; 1100

ΟΡΕΣΤΗΣ.

Αἴγισθον ἔνθ' ᾤκηκεν ἱστορῶ πάλοι.

ΧΟΡΟΣ.

ἄλλ' εὖ θ' ἰκάνεις, ὥς φράσας ἀζήμιος

ΟΡΕΣΤΗΣ.

τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν

ἡμῶν ποθεινὴν κοινόπουν παρουσίαν;

ΧΟΡΟΣ.

ἦδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεῶν. 1105

ΟΡΕΣΤΗΣ.

ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦσ', ὅτι

Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.

ΗΛΕΚΤΡΑ.

οἷμοι τάλαιν', οὐ δὴ ποθ' ἦς ἠκούσαμεν

φήμης φέροντες ἐμφανῇ τεκμήρια;

ΟΡΕΣΤΗΣ.

οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλὰ μοι γέρων 1110

ἐφεῖτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν, ὦ ξέν'; ὥς μ' ὑπέρχεται φόβος.

ΟΡΕΣΤΗΣ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ

τεύχει θανόντος, ὥς ὄφ᾽, κομίζομεν.

ΗΛΕΚΤΡΑ.

οἷ' γὰρ τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές· 1115
 πρόχειρον ἄχθος, ὥς ἔοικε, δέρομαι.

ΟΡΕΣΤΗΣ.

εἵπερ τι κλαίεις τῶν Ὀρεστέων κακῶν,
 τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.

ΗΛΕΚΤΡΑ.

ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἵπερ τόδε 1120
 κέκευθεν αὐτὸν τεῦχος, εἰς χεῖρας λαβεῖν,
 ὅπως ἑμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ
 ξὺν τῇδε κλάυσω κάποδύρωμαι σποδῶ.

ΟΡΕΣΤΗΣ.

δόθ', ἥτις ἐστὶ, προσφέροντες. οὐ γὰρ ὥς
 ἐν δυσμενείᾳ γ' οὔσ' ἐπαιτεῖται τάδε, 1125
 ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν.

ΗΛΕΚΤΡΑ.

ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ
 ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων
 οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.
 νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,
 δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130
 ὥς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
 πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι, χεροῖν
 κλέψασα ταῖνδε, κἀνασώσασθαι φόνον,
 ὅπως θανὼν ἔκτισο τῇ τόθ' ἡμέρᾳ,
 τύμβου πατρῷου κοινὸν εἰληγῶς μέρος. 1135
 νῦν δ' ἐκτὸς οἴκων ἀπὶ γῆς ἄλλης φυγὰς

κακῶς ἀπώλουν, σῆς κασιγνήτης δίχα ·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ
 λουτροῖς ἐκόσμησ', οὔτε παμφλέκτου πυρὸς
 ἀνειλόμην, ὥς εἰκός, ἄθλιον βάρος. 1140
 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
 σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
 οἷμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεῖ παρέσχον. οὔτε γὰρ ποτε 1145
 μητρὸς σύ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος,
 οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός ·
 ἐγὼ δ' ἀδελφῇ σοὶ προσσηνδῶμην αἰεὶ.
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
 θανόντα σὺν σοί. πάντα γὰρ συναρπάσας, 1150
 θύελλ' ὅπως, βέβηκας. οἴχεται πατήρ ·
 τέθνηκ' ἐγὼ σοι · φρουῶδος αὐτός εἰ θανῶν ·
 γελῶσι δ' ἐχθροί · μαίνεται δ' ὑφ' ἡδονῆς
 μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις
 φήμας λάθρα προὔπεμπες, ὥς φανούμενος 1155
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς
 δαίμων ὁ σός τε καὶ ἀμὸς ἐξαφείλετο,
 ὅς σ' ὥδέ μοι προὔπεμψεν, ἀντὶ φιλτάτης
 μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῆ.
 οἷμοι μοι. 1160
 ὦ δέμας οἰκτρόν. φεῦ φεῦ.
 ὦ δεινотάτας, οἷμοι μοι,
 πεμφθεὶς κελεύθους, φίλταθ', ὧς μ' ἀπώλεσας ·
 ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165
 τὴν μηδὲν εἰς τὸ μηδὲν, ὥς σὺν σοὶ κάτω
 ναίω τὸ λοιπόν. καὶ γὰρ ἥνίκ' ἦσθ' ἄνω,
 ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ
 τοῦ σοῦ θανούσα μὴ 'πολείπεσθαι τάφου,
 τοὺς γὰρ θανόντας οὐχ ὄρῳ λυπουμενούς. 1170

ΧΟΡΟΣ.

θνητοῦ πέφυκας πατρός, Ἡλέκτρα, φρόνει·
 θνητὸς δ' Ὀρέστις· ὥστε μὴ λίαν στένε.
 πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχανῶν
 ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω. 1175

ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡΕΣΤΗΣ.

ἦ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

ΟΡΕΣΤΗΣ.

οἷμοι ταλαίνης ἄρα τῇσδε συμφορᾷς.

ΗΛΕΚΤΡΑ.

τί δή ποτ', ὦ ξέν', ἀμφ' ἔμοι στένεις τάδε; 1180

ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως ἀσθέως ἐφθαρμένον.

ΗΛΕΚΤΡΑ.

οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.

ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

τί δὴ ποτ' ὦ ξέν', ὦδ' ἐπισκοπῶν στένεις ;

ΟΡΕΣΤΗΣ.

ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν.

1185

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνωνς τοῦτο τῶν εἰρημένων ;

ΟΡΕΣΤΗΣ.

ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν ;

ΗΛΕΚΤΡΑ.

ὀθούνεκ' εἰμὶ τοῖς φονεύσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ ; πόθεν τοῦτ' ἐξεσήμενας κακόν ;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖσδε δονλεύω βίᾳ.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν ;

ΗΛΕΚΤΡΑ.

μήτηρ καλεῖται · μητρὶ δ' οὐδὲν ἕξιτοῖ.

ΟΡΕΣΤΗΣ.

τί δρωσα ; πότερα χερσίν, ἢ λύμῃ βίου ;

1195

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξων οὐδ' ὁ καλύσων πάρα ;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'. ὅς ἦν γάρ μοι σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

ὦ δύσποτμ', ὡς ὄρων σ' ἐποικτείρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νυν ἴσθ' ἐποικτείρας ποτέ.

1200

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποθ' ἡμῖν ξυγγενὴς ἦκεις ποθέν ;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὐνουν πάρα.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐστὶν εὐνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης.

1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα, πρὸς θεῶν, τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πείθου λέγοντι κοῦχ ἁμαρτήσῃ ποτέ.

ΗΛΕΚΤΡΑ.

μὴ, πρὸς γενείου, μὴ 'ξέλῃ τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

οὐ φημ' ἐάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν.

Ὅρεστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

ΟΡΕΣΤΗΣ.

εὐφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω ;

ΟΡΕΣΤΗΣ.

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

ΗΛΕΚΤΡΑ.

οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος ;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σύ · τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἴπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.

ΟΡΕΣΤΗΣ.

ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστ' ἐκείνου τοῦ τάλαιπῶρου τάφος ;

ΟΡΕΣΤΗΣ.

οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἶπας, ὦ παῖ ;

ΟΡΕΣΤΗΣ.

ψεῦδος οὐδὲν ὦν λέγω.

1220

ΗΛΕΚΤΡΑ.

ἦ ζῆ γὰρ ἀνὴρ ;

ΟΡΕΣΤΗΣ.

εἴπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἦ γὰρ σὺ κεῖνος ;

ΟΡΕΣΤΗΣ.

τήνδε προσβλέψασά μου

σφραγίδα πατρὸς, ἔκμαθ' εἰ σαφὴ λέγω.

ΗΛΕΚΤΡΑ.

ὦ φίλιτον φῶς.

ΟΡΕΣΤΗΣ.

φίλιτατον, συμμαρτυρῶ.

ΗΛΕΚΤΡΑ.

ὦ φθιέγμ', ἀφίκου ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἄλλοθεν πύθῃ.

1225

ΗΛΕΚΤΡΑ.

ἔχω σε χερσίν ;

ΟΡΕΣΤΗΣ.

- ὥς τὰ λοιπ' ἔχοις αἰεί.

ΗΛΕΚΤΡΑ.

ὦ φίλιταται γυναῖκες, ὦ πολίτιδες,
 δρᾷτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
 θανάοντα, νῦν δὲ μηχαναῖς σεσωσμένον.

ΧΟΡΟΣ.

ὀρῶμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι
 γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.

1230

ΗΛΕΚΤΡΑ.

ἰὼ γοναί,

γοναὶ σωμάτων ἐμοὶ φιλιτάτων,

ἐμόλετ' ἀρτίως,

ἐφεύρετ', ἤλθετ', εἶδεθ' οὖς ἐχρήζετε.

1235

ΟΡΕΣΤΗΣ.

πάρεσμεν· ἀλλὰ σῖγ' ἔχουσα πρόσμενε.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν ;

ΟΡΕΣΤΗΣ.

σιγαῖν ἀμεινον, μή τις ἔνδοθεν κλύῃ.

1232 — 1252. = 1253 — 1272.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν ᾿Αρτεμιν
τὰν αἰὲν ἀδμήταν,
τόδε μὲν οὐ ποτ' ἀξιόσω τρέσαι 1240
περισσὸν ἄχθος ἔνδον γυναικῶν ὃν αἰί.

ΟΡΕΣΤΗΣ.

ὄρα γε μὲν τοι, καὶ γυναιξὶν ὥς ᾿Αρης
ἔνεστιν· εὐ δ' ἔξοισθα πειραθειῖσά πον.

ΗΛΕΚΤΡΑ.

ὅτοτοτοτοῖ τοτοῖ, 1245
ἀνέφελον ἐπέβαλες, οὐ ποτε καταλύσιμον,
οὐδέ ποτε λησόμενον, ἀμέτερον
οἶον ἔφυ, κακόν. 1250

ΟΡΕΣΤΗΣ.

ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία
φράζῃ, τότε ἔργων τῶνδε μεμνήσθαι χρεῶν.

ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ
ὁ πᾶς ἂν πρόεποι παρῶν ἐννέπειν
τάδε δίκᾳ χρόνος. 1255
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

ΟΡΕΣΤΗΣ.

ξύμφημι καγὼ. τοιγαροῦν σώζου τόδε.

ΗΛΕΚΤΡΑ.

τί δρῶσα ;

ΟΡΕΣΤΗΣ.

οὐ μὴ ᾿στι καιρὸς, μὴ μακρὰν βούλου λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἂν ἀξίαν 1260

γε, σοῦ πεφηνότος,
μεταβάλοιτ' ἄν ὧδε σιγὰν λόγων;
ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἔσειδον.

ΟΡΕΣΤΗΣ.

τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν
* * * *

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν 1265
τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν
ἀμέτερα πρὸς μέλαθρα· δαιμόνιον
αὐτὸ τίθημ' ἐγώ. 1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ
δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ἰὼ χρόνῳ μακρῷ φιλιόταν
ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,
μή τί με, πολύπονον ὧδ' ἰδὼν 1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσης
τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἦ κάρτα καὶ ἄλλοισι θυμοίμην ἰδῶν.

ΗΛΕΚΤΡΑ.

ξυναινεῖς;

ΟΡΕΣΤΗΣ.

τί μὴν οὐ;

1280

ΗΛΕΚΤΡΑ.

ὦ φίλοι, ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν.

ἔσχον ὄργαν

ἄναυδον, οὐδὲ σὺν βοᾷ κλύουσα

τάλαινα. νῦν δ' ἔχω σε· προῦφάνης δὲ 1285

φιλιάταν ἔχων πρόσοψιν,

ἃς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,

καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με,

μήθ' ὥς πατρῶαν κτῆσιν Αἰγισθος δόμων 1290

ἀντλεῖ, τὰ δ' ἔκχεῖ, τὰ δὲ διασπείρει μάτην.

χρόνου γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.

ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ

σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι

γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295

οὕτως δ', ὅπως μήτηρ σε μὴ πιγνώσεται,

φαιδρῷ προσώπῳ, νῶν ἐπελθόντοιν δόμους·

ἀλλ' ὥς ἐπ' ἅτῃ τῇ μάτην λελεγμένη

στέναζ'· ὅταν γὰρ εὐτυχήσωμεν, τότε

χαίρειν παρέσται καὶ γελᾶν ἔλευθέρως. 1300

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ κασίγνηθ', ὦδ' ὅπως καὶ σοὶ φίλον,

καὶ τοῦμόν ἐσται τῇδ'· ἐπεὶ τὰς ἡδονὰς,

πρὸς σοῦ λαβῶσα, κοῦκ ἐμας, ἐκτησάμην.

κοῦδ' ἂν σε λυπήσασα βουλοίμην βραχὺ

αὐτὴ μέγ' εὐρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305

ὑπηρετοίην τῷ παρόντι δαίμονι.

ἀλλ' οἴσθα μὲν τὰνθένδε, πῶς γὰρ οὐ ; κλύων
 ὀθούνεκ' Αἴγισθος μὲν οὐ κατὰ στέγας,
 μήτηρ δ' ἐν οἴκοις · ἦν σὺ μὴ δείσης ποθ', ἄς
 γέλῳτι φαιδρὸν τοῦμόν ὄψεται κάρα. 1310

μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
 ἀπεί σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω χαρᾶς
 δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγὼ,
 ἥτις μᾶ σε τῇδ' ὁδῷ θανόντι τέ
 καὶ ζῶντ' ἐσεῖδον ; εἵργασαι δέ μ' ἄσκοπα · 1315
 ὥστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν
 τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄρῃ.
 ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,
 ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνῃ
 οὐκ ἂν δυοῖν ἡμαρτον · ἦ γὰρ ἂν καλῶς 1320
 ἔσωσ' ἐμαντήν, ἢ καλῶς ἀπωλόμην.

ΧΟΡΟΣ.

σιγαῖν ἐπήνεσ' · ὥς ἐπ' ἐξόδῳ κλύω
 τῶν ἐνδοθεν χωροῦντος.

ΗΛΕΚΤΡΑ.

εἴσιτ', ὦ ξένοι,
 ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις
 δόμων ἀπώσσαιτ', οὐτ' ἂν ἡσθεῖη λαβῶν. 1325

ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλεῖστα μᾶροι καὶ φρενῶν τητῶμενοι,
 πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
 ἢ νοῦς ἐνεστὶν οὐτις ὑμῖν ἐγγενης,
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
 τοῖσιν μεγίστοις ὄντες οὐ γιγνώσκετε ; 1330

ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ
 πάλαι φυλάσσω, ἣν ἂν ὑμῖν ἐν δόμοις
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα ·
 νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.
 καὶ νῦν, ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς,
 εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν
 ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τὰντεῦθεν εἰσιόντι μοι ;

ΠΑΙΔΑΓΩΓΟΣ.

καλῶς. ὑπάρχει γὰρ σε μὴ γινῶναί τινα. 1340

ΟΡΕΣΤΗΣ.

ἡγγειλας, ὥς ἔοικεν, ὥς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἰς τῶν ἐν "Αἰδου μάνθαν' ἐνθάδ' ὦν ἀνήρ.

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοιςιν ; ἢ τίνες λόγοι ;

ΠΑΙΔΑΓΩΓΟΣ.

τελονμένων, εἴποιμ' ἄν· ὥς δὲ νῦν ἔχει,
 καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345

ΗΛΕΚΤΡΑ.

τίς οὗτός ἐστ', ἀδελφέ ; πρὸς θεῶν φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης ;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ' ὅτῳ μ' ἔδωκας εἰς χέρας ποτέ ;

ΗΛΕΚΤΡΑ.

ποίω; τί φωνεῖς;

ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον
ὑπεξεπέμφθην, σὴ προμηθία, χεροῖν.

1350

ΗΛΕΚΤΡΑ.

ἦ κείνος οὗτος, ὃν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ;

ΟΡΕΣΤΗΣ.

ὄδ' ἐστί. μή μ' ἔλεγχε πλείοσιν λόγοις.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
Ἀγαμέμνονος, πῶς ἤλθες; ἦ σὺ κείνος εἶ,
ὃς τόνδε καὶ μ' ἔσωσας ἐκ πολλῶν πόνων;
ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων
ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι
ξυνῶν μ' ἔλθες οὐδ' ἐφαινες; ἀλλὰ με
λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί.
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾷν δοκῶ.
χαῖρ'· ἴσθι δ' ὥς μάλιστα σ' ἀνθρώπων ἐγὼ
ἤχθηρα ἀφίλησ' ἐν ἡμέρᾳ μιᾷ.

1355

1360

ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,
πολλαὶ κυκλοῦσι νύκτες ἡμέραι τ' ἴσαι,
αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῇ.
σφῶν δ' ἐννέπω γὰρ τοῖν παρεστώτοι, ὅτι
νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,

1365

φροντίζεθ' ὥς τούτοις τε καὶ σφωτέρως 1371
ἄλλοισι τούτων πλείοσιν μαχόμενοι.

ΟΡΕΣΤΗΣ.

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
Πυλάδῃ, τόδ' εἶη τούργον, ἀλλ' ὅσον τάχος
χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδη
θεῶν, ὅσοιπερ πρόπνυλα ναίουσιν τάδε. 1375

ΗΛΕΚΤΡΑ.

ἄναξ ᾗ Ἀπολλον, ἵλεως αὐτοῖν κλύε,
ἔμοῦ τε πρὸς τούτοισιν, ἧ σε πολλὰ δὴ,
ἅφ' ὧν ἔχοιμι, λιπαρεῖ προὔστην χερί.
νῦν δ', ὦ Δύκει' ᾗ Ἀπολλον, ἐξ οἶων ἔχω,
αἰτῶ, προπίνω, λίσσομαι, γενοῦ πρόφρων 1380
ἡμῖν ἄρωγός τῶνδε τῶν βουλευμάτων,
καὶ δεῖξον ἀνθρώποισι τᾶπιτίμια
τῆς δυσσεβείας οἷα δαρουῖνται θεοί.

ΧΟΡΟΣ.

ἴδεθ' ὅπῃ προνέμεται
τὸ δυσέριστον αἶμα φουσῶν ᾗ Ἀρης. 1385
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουργημάτων
ἄφνυκτοι κύνες,
ὥστ' οὐ μακρὰν ἔτ' ἀμμένει
τοῦμόν φρενῶν ὄνειρον αἰωρούμενον. 1390
παράγεται γὰρ ἐνέρων
δολιόπους ἄρωγός εἴσω στέγας,
ἀρχαϊόπλουτα πατρὸς εἰς ἐδώλια,

νεακόνητον αἷμα χειροῖν ἔχων ·

ὁ Μαίας δὲ παῖς

1395

Ἐρμῆς σφ' ἄγει, δόλον σκότῳ

κρύψας, πρὸς αὐτὸ τέρμα, κοῦκ ἔτ' ἀμμένει.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναιῖκες, ἄνδρες αὐτίκα

τελοῦσι τοῦργον · ἀλλὰ σῖγα πρόσμηνε.

ΧΟΡΟΣ.

πῶς δῆ; τί νῦν πράσσουσιν;

ΗΛΕΚΤΡΑ.

ἥ μὲν ἐς τάφον 1400

λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἦξας πρὸς τί;

ΗΛΕΚΤΡΑ.

φρουρήσουσ', ὅπως

Αἰγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

αἰαῖ. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέα.

1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκούει', ὦ φίλαι;

ΧΟΡΟΣ.

ἦκουσ' ἀνήκουστα δύστιανος, ὥστε φριξαι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οἷμοι τάλαινα, Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς;

ΗΛΕΚΤΡΑ.

ἰδοὺ μάλ' αὖ θροεῖ τις.

1398 — 1421. = 1422 — 1441.

ΚΛΙΤΤΑΙΜΝΗΣΤΡΑ.

ὦ τέκνον τέκνον, 1410
οἷκτειρε τὴν τεκοῦσαν.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐκ ἐκ σέθεν
ᾠκτείρεθ' οὗτος, οὐδ' ὁ γεννήσας πατήρ.

ΧΟΡΟΣ.

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε
μοῖρα καθαμερία φθίνει φθίνει.

ΚΛΙΤΤΑΙΜΝΗΣΤΡΑ.

ᾧμοι πέπληγμαι.

ΗΛΕΚΤΡΑ.

παῖσον, εἰ σθένεις, διπλῆν. 1415

ΚΛΙΤΤΑΙΜΝΗΣΤΡΑ.

ᾧμοι μάλ' αὔθις.

ΗΛΕΚΤΡΑ.

εἰ γὰρ Αἰγίσθῳ γ' ὁμοῦ.

ΧΟΡΟΣ.

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὑπαὶ κείμενοι.
πολύρρητον γὰρ αἶμ' ὑπεξαιροῦσι τῶν 1420
κτανόντων οἱ πάλοι θανόντες.

καὶ μὴν πάρεισιν οἷδε· φοινία δὲ χεῖρ
στάζει θυηλῆς Ἄρεος, οὐ δ' ἔχω λέγειν —

ΗΛΕΚΤΡΑ.

Ὅρέστα, πῶς κυρεῖ* ;

ΟΡΕΣΤΗΣ.

τὰν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν. 1425

ΗΛΕΚΤΡΑ.

τέθνηκεν ἡ τάλαινα ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ

μητρῶον ὥς σε λῆμ' ἀτιμάσει ποτέ.

ΗΛΕΚΤΡΑ.

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ΟΡΕΣΤΗΣ.

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ΧΟΡΟΣ.

παύσασθε, λεύσσω γὰρ Αἴγισθον ἐκ προδῆλου.

ΟΡΕΣΤΗΣ.

* * * * *

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄπορρόγον ;

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρ' ;

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὐτος ἐκ προαστίου

χωρεῖ γεγηθὼς * * * *

ΧΟΡΟΣ.

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,

νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὥς πάλιν —

ΟΡΕΣΤΗΣ.

θάρσει· τελοῦμεν.

ΗΛΕΚΤΡΑ.

ἢ νοεῖς ἐπειγέ νυν.

1435

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τὰνθάδ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

δι' ὧτ' ἂν παῦρά γ' ὥς ἡπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς 1440
ὀρούσῃ πρὸς δίκας ἀγῶνα.

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον
λελοιπόθ' ἐπιπικοῖσιν ἐν ναυαγίοις ;
σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος 1445
χρόνῳ θρασείαν· ὥς μάλιστα σοι μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί ; συμφορᾶς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλιότητος.

ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι ; δίδασκέ με. 1450

ΗΛΕΚΤΡΑ.

ἐνδον. φίλης γὰρ προξένου κατήνυσαν.

ΑΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἠγγειλαν ὥς ἐτητύμως ;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ ἀπέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῃ μαθεῖν.

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα. 1455

ΑΙΓΙΣΘΟΣ.

ἢ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ.

χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.

ΑΙΓΙΣΘΟΣ.

σιγαῖν ἄνωγα κἀναδεικνύναι πύλας
 παῖσιν Μυκηναίοισιν Ἀργείοις θ' ὄρα^ν,
 ὥς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρων νεκρὸν
 στόμια δέχεται τὰμὰ, μηδὲ πρὸς βίαν,
 ἐμοῦ κολαστοῦ προστυχῶν, φύσῃ φρένας.

1460

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τὰπ' ἐμοῦ, τῷ γὰρ χρόνῳ * *long. 60. 6*
 νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. *1465*

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμι, ἄνευ φθόνου μὲν, εὖ
 πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.
 χαλαῖτε πᾶν κάλυμμι' ἀπ' ὀφθαλμῶν, ὅπως
 τὸ συγγενές τοι κάπ' ἐμοῦ θρηήνων τύχῃ.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ βάσταζ'. οὐκ ἐμὸν τόδ', ἀλλὰ σὸν, *1470*
 τὸ ταῦθ' ὄρα^ν τε καὶ προσηγορεῖν φίλως.

ΑΙΓΙΣΘΟΣ.

ἄλλ' εὖ παραινεῖς, κάπιπέισομαι· σὺ δέ,
 εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οἷμοι, τί λεύσσω;

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ ; τίν' ἀγνοεῖς ; 1475

ΑΙΓΙΣΘΟΣ.

τίνων ποι' ἀνδρῶν ἐν μέσοις ἀρχυστάτοις
πέπτωχ' ὁ τλήμων ;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι
ζῶντας θανοῦσιν οὖνεκ' ἀνταυδᾶς ἴσα ;

ΑΙΓΙΣΘΟΣ.

οἷμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
ὄδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὢν ἄριστος ἐσφάλλον πάλαι.

ΑΙΓΙΣΘΟΣ.

ὄλωλα δὴ δείλαιος. ἀλλὰ μοι πάρες
κᾶν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφε, μηδὲ μηκύνειν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;
ἀλλ' ὥς τάχιστα κτεῖνε, καὶ κτανὼν πρόθεσ
ταφεῦσιν, ὢν τόνδ' εἰκὸς ἔστι τυγχάνειν,
ἄποπτον ἡμῶν. ὥς ἐμοὶ τόδ' ἂν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ
νῦν ἔστιν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι.

ΗΛΕΚΤΡΑ.

ποίω; τί φωνεῖς;

ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον

ὑπεξεπέμφθην, σὴ προμηθία, χεροῖν.

1350

ΗΛΕΚΤΡΑ.

ἢ κεῖνος οὗτος, ὃν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσεὔρον πιστὸν ἐν πατρὸς φόνῳ;

ΟΡΕΣΤΗΣ.

οὐδ' ἐστὶ. μή μ' ἔλεγγε πλείοσιν λόγοις.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων

Ἀγαμέμνονος, πῶς ἤλθες; ἢ σὺ κεῖνος εἶ,

1355

ὃς τόνδε καὶ ἔσωσας ἐκ πολλῶν πόνων;

ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων

ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι

ξυνὼν μ' ἔλθες οὐδ' ἔφαινες; ἀλλὰ με

λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί.

1360

χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾷν δοκῶ·

χαῖρ'· ἴσθι δ' ὥς μάλιστά σ' ἀνθρώπων ἐγὼ

ἤχθηρα ἀφίλησ' ἐν ἡμέρᾳ μιᾷ.

ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,

πολλαὶ κυκλοῦσι νύχτες ἡμέραι τ' ἴσαι,

1365

αἱ ταῦτά σοι δείξουσιν, Ἥλεκτρα, σαφῆ.

σφῶν δ' ἐννέπω γὰρ τοῖν παρεστώτοι, ὅτι

νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·

νῦν οὗτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,

φροντίζεθ' ὥς τούτοις τε καὶ σοφωτέροις 1370
ἄλλοισι τούτων πλείοσιν μαχούμενοι.

ΟΡΕΣΤΗΣ.

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδῃ
θεῶν, ὅσοιπερ πρόπνυλα ναίουσιν τάδε. 1376

ΗΛΕΚΤΡΑ.

ἄναξ ᾧ Ἀπολλων, ἵλεως αὐτοῖν κλύε,
ἔμοῦ τε πρὸς τούτοισιν, ἧ σε πολλὰ δὴ,
ἅφ' ὧν ἔχοιμι, λιπαρεῖ προὔστην χερί.
νῦν δ', ὦ Δύκει' ᾧ Ἀπολλων, ἐξ οἶων ἔχω,
αἰτῶ, προπίνω, λίσσομαι, γενοῦ πρόφρων 1380
ἡμῖν ἄρωγός τῶνδε τῶν βουλευμάτων,
καὶ δεῖξον ἀνθρώποισι τὰπιτίμια
τῆς δυσσεβείας οἷα δαρουῖνται θεοί.

ΧΟΡΟΣ.

ἴδεθ' ὅπη προνέμεται
τὸ δυσέριστον αἶμα φυσῶν ᾧ Ἀρης. 1385
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουργημάτων
ἄφνυκτοι κύνες,
ῶστ' οὐ μακρὰν ἔτ' ἀμμένει
τοῦμόν φρενῶν ὄνειρον αἰωρούμενον. 1390
παράγεται γὰρ ἐνέρων
δολιόπους ἄρωγός εἴσω στέγας,
ἀρχαϊόπλουτα πατρὸς εἰς ἐδώλια,

1384 — 1390. = 1391 — 1397.

νεακόνητον αἶμα χειροῖν ἔχων·

ὁ Μαΐας δὲ παῖς

1395

Ἐρμῆς σφ' ἄγει, δόλον σκότῳ

κρύψας, πρὸς αὐτὸ τέρμα, κοῦκ ἔτ' ἀμμένει.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναιῖκες, ἄνδρες αὐτίκα

τελοῦσι τοῦργον· ἀλλὰ σῖγα πρόσμενε.

ΧΟΡΟΣ.

πῶς δῆ; τί νῦν πράσσουσιν;

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον 1400

λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἦξας πρὸς τί;

ΗΛΕΚΤΡΑ.

φρουρήσουσ', ὅπως

Αἰγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

αἰαῖ. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέα.

1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκούει', ὦ φίλοι;

ΧΟΡΟΣ.

ἦκουσ' ἀνήκουστα δύστιανος, ὥστε φρεῖται.

ΚΛΥΤΤΑΙΜΝΗΣΤΡΑ.

οἷμοι τάλαινα· Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς;

ΗΛΕΚΤΡΑ.

ἰδὸν μάλ' αὖ θροεῖ τις.

1398 — 1421. = 1422 — 1441.

ΗΛΕΚΤΡΑ.

65

ΚΛΙΤΤΑΙΜΝΗΣΤΡΑ.

ὃ τέκνον τέκνον, 1410
οἷκτειρε τὴν τεκοῦσαν.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐκ ἐκ σέθεν
ᾠκτείρεθ' οὗτος, οὐδ' ὃ γεννήσας πατήρ.

ΧΟΡΟΣ.

ὃ πόλις, ὃ γενεὰ τάλαινα, νῦν σε
μοῖρα καθαμερία φθίνει φθίνει.

ΚΛΙΤΤΑΙΜΝΗΣΤΡΑ.

ᾧμοι πέπληγμαι.

ΗΛΕΚΤΡΑ.

παῖσον, εἰ σθένεις, διπλῆν. 1415

ΚΛΙΤΤΑΙΜΝΗΣΤΡΑ.

ᾧμοι μάλ' αὖθις.

ΗΛΕΚΤΡΑ.

εἰ γὰρ Αἰγίσθω γ' ὁμοῦ.

ΧΟΡΟΣ.

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὑπαὶ κείμενοι.
πολύρῥυτον γὰρ αἶμ' ὑπεξαιροῦσι τῶν 1420
κτανόντων οἱ πάλαι θανόντες.
καὶ μὴν πάρεισιν οἷδε· φοινία δὲ χεῖρ
στάζει θυγλῆς Ἄρεος, οὐ δ' ἔχω λέγειν —

ΗΛΕΚΤΡΑ.

Ὅρέστα, πῶς κυρεῖ* ;

ΟΡΕΣΤΗΣ.

τὰν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν. 1425

ΗΛΕΚΤΡΑ.

τέθηκεν ἡ τάλαινα ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ
μητρῶον ὥς σε λῆμ' ἀτιμάσει ποτέ.

ΗΛΕΚΤΡΑ.

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ΟΡΕΣΤΗΣ.

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ΧΟΡΟΣ.

παύσασθε, λεύσσω γὰρ Αἴγισθον ἐκ προδῆλου.

ΟΡΕΣΤΗΣ.

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ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄψορῶν ;

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρ' ;

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου
χωρεῖ γεγηθὼς * * * *

ΧΟΡΟΣ.

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,
νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὥς πάλιν —

ΟΡΕΣΤΗΣ.

θάρσει· τελοῦμεν.

ΗΛΕΚΤΡΑ.

ἦ νοεῖς ἐπειγέ νυν.

1435

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τὰνθάδ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

δι' ὥτ' οὖν παῦρά γ' ὥς ἡπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς 1440
ὀρούση πρὸς δίκας ἀγῶνα.

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον
λελοιπόθ' ἐπικκοῖσιν ἐν ναυαγίοις ;
σέ τοι, σέ κρίνω, καὶ σέ, τὴν ἐν τῷ πάρος 1445
χρόνῳ θρασείαν· ὥς μάλιστα σοι μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί ; συμφορᾶς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλιότητος.

ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι ; δίδασκέ με. 1450

ΗΛΕΚΤΡΑ.

ἔνδον. φίλης γὰρ προξένου κατήνυσαν.

ΑΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἤγγειλαν ὥς ἐτητύμως ;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ ἀπέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῃ μαθεῖν.

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα. 1455

ΑΙΓΙΣΘΟΣ.

ἢ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ.

χαίροις ἂν, εἴ σοι χαρτὰ τυγχάνει τάδε.

ΑΙΓΙΣΘΟΣ.

σιγαῖν ἄνωγα κἀναδεικνύναι πύλας
 παῖσιν Μυκηναίοισιν Ἀργείοις θ' ὄραῖν,
 ὥς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρῶν νεκρὸν
 στόμια δέχεται τὰμὰ, μηδὲ πρὸς βίαν,
 ἔμοῦ κολαστοῦ προστυχῶν, φύσῃ φρένας.

1460

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τὰπ' ἐμοῦ, τῷ γὰρ χρόνῳ
 νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.

1465

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμ', ἄνευ φθόνου μὲν, εὖ
 πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.
 χαλαῖτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
 τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχῃ.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ βάσταζ'. οὐκ ἐμὸν τόδ', ἀλλὰ σὸν,
 τὸ ταῦθ' ὄραῖν τε καὶ προσηγορεῖν φίλως.

1470

ΑΙΓΙΣΘΟΣ.

ἄλλ' εὖ παραινεῖς, κἀπιπεύσομαι· σὺ δέ,
 εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οἷμοι, τί λεύσσω;

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ ; τίν' ἀγνοεῖς ; 1475

ΑΙΓΙΣΘΟΣ.

τίνων ποι' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων ;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι
ζῶντας θανούσιν οὖνεκ' ἀνταυδᾶς ἴσα ;

ΑΙΓΙΣΘΟΣ.

οἷμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
ὄδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι.

ΑΙΓΙΣΘΟΣ.

ὄλωλα δὴ δεῖλαιος. ἀλλὰ μοι πάρες
κἂν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφε, μὴδὲ μηχανέιν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;
ἀλλ' ὥς τάχιστα κτεῖνε, καὶ κτανῶν πρόθεσ
ταφεῦσιν, ὦν τόνδ' εἰκός ἐστι τυγχάνειν,
ἄποπτον ἡμῶν. ὥς ἐμοὶ τόδ' ἂν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ
νῦν ἐστιν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι.

70 ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με ; πῶς, τόδ' εἰ καλὸν
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἴ κτανεῖν ;

ΟΡΕΣΤΗΣ.

μὴ τάσσε · χῶρει δ' ἔνθαπερ κατέκτανες 1495
πατέρα τὸν ἄμὸν, ὥς ἂν ἐν ταῦτ' ὀφείλῃς.

ΑΙΓΙΣΘΟΣ.

ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακὰ ;

ΟΡΕΣΤΗΣ.

τά γοῦν σ' · ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

ἄλλ' οὐ πατρῶαν τὴν τέχνην ἐκόμπασας. 1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἦ δ' ὁδὸς βραδύνεται.
ἄλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἦ μὴ φύγω σε ;

ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἡδονὴν
θάνῃς · φυλάξαι δεῖ με τοῦτό σοι πικρόν.
χορὴν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505
ᾧσις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ.

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρείως, ὥς πολλὰ παθὼν
δι' ἐλευθερίας μόλις ἐξῆλθες,
τῇ νῦν ὁρμῇ τελεωθέν. 1510

NOTES.

κεδαινομι - ονειρομαι
φυω - φυτω - πέφυκα - έφυγν - φεύγωμαι - φεύγομαι - εφύγον
τάβω - πείδομαι - πέπεινα - έπαλειν

NOTES.

1-10. The old servant, standing at the gate of Mycenæ, points out to Orestes and Pylades the principal objects that were in sight. He begins with the territory which lay around them, for *Ἄργος* here, as often in Homer and elsewhere, denotes the region. Indeed this was its earlier signification, for the word meant *a plain* in the language of the Pelasgi. The region Argos, is called the *ἄλσος*, or sacred plot, of Io, something as the city Thebes, in Antig. 845, is called the *ἄλσος* of the local Goddess Theba. The city Argos, which was fifty stades distant from Mycenæ, is next denoted by its *agora*, called *Λύκειος*, as being under the protection of Apollo Lycius, whose temple, one of the most important in Greece, stood on one side of it. (See Siebelis on Pausan. 2. 19; Leake's Morea, Vol. 2. 403.) Nearer to their position was the famous temple of Juno, protectress of Argos, distant five and forty stades (Herodot. 1. 31,) from this city, and fifteen (Pausan. 2. 17,) or ten (Strabo, p. 368,) from Mycenæ, and lying on the left hand to one who looked towards Argos. Finally, the place to which they were come was Mycenæ, rich in gold (Iliad vii. 180); and they stood before the house of its kings, or its acropolis. For the description of this acropolis, and of its recessed gateway, as well as of the strange subterraneous chamber without the walls, called the treasury of Atreus, the reader is referred to Clarke's Travels, Amer. ed. 4. 177; Dodwell's Greece, 2. 228; Leake's Morea, 2. 368. Though it is not certain that Sophocles had inspected this scene, nor probable that it was

represented before the eyes of the theatre, as it appeared, yet it is certain that this description agrees well with what the existing remains show to have been the reality. The opinion of those critics, including also the writer of the Argument, and the Scholiast, who have thought that the poet laid his scene in Argos, and confounded Argos and Mycenæ, seems to be refuted by οἱ δ' ἰκάνομεν, v. 8, which shows, that the place *where they had arrived* was different from those previously pointed out, and was now mentioned for the first time.

ἄλλος is in apposition with Ἄργος, and τόδε is the subject of ἔστι understood. — αὐτῇ, according to Musgrave, “vix nisi de locis in propinquo sitis adhiberi potest.” But οὗτος may be used in pointing out an object, though at a distance. Thus Helen, Iliad iii. 178, 200, employs it in pointing out to Priam, from the wall, the Grecian heroes in the plain before Troy. And if αὐτῇ could not have been used in speaking of the real scene, it was proper upon the stage, where absolute distances were not thought of. — ἰκάνομεν here takes the ordinary perfect sense of ἦκω, *I am come*, as in v. 1102, and Antig. 224. — φάσκειν is used for an imperative, as in Philoctet. 1411, CEd. R. 462; but perhaps ἔξεστι of v. 2, was still in the poet's mind. It denotes here *to declare, to say with satisfaction*. — δῶμα is in the accusative according to Herm.

18. σαφῆ expresses the effect of κινεῖ, = ὥστε σ. εἶναι. See Antig. 791, and comp. v. 27.

19. εὐφρόνη ἄστρων, *night of stars*. i. e. starry night. Comp. πτέρυγι χλοῦρος, Antig. 114. εὐφρόνη is a word for ρῦξ, like εὐμενίδες for ἐρινύες, derived from εὐφρων, and used in order to avoid the ill omen, which the utterance of these words of gloomy import on certain occasions would afford.

21. Pylades is a mute character: otherwise in the closing part of the play, there would be four speakers on the stage, which was not allowed. The old attendant invites both to deliberate, but Orestes says all that is necessary; the plan having been completely arranged between them. — ἐνταυθ'

(supply *ἐσμέν*) *ἵνα*. The text follows a correction of Hotchkiss (in Gaisford on Hephæstion, p. 218), only that *ἔστ' ἔτ'* is Hermann's emendation for *ἐστίν*. The MSS. have *ἐνταῦθ' ἐσμέν* or *ἐμὲν | ἵν' οὐκ ἔτ'*, which latter Herm. and Monk adopt. But *ἐσμέν* violates the rules of the measure, and, if Sophocles had used *ἐμὲν* for *ἐσμέν*, as Callimachus seems to have done, we should have known of it from the grammarians. *ἐσμέν* was added by a scribe to explain the construction, and thus *ἵνα* was thrust forwards into the next line, where the necessary changes were made. Then the metre was restored by means of *ἐμὲν*.

24. The construction of *γεγώς* with *σημεῖα φαίνεις* is the same, as with *δηλοῖς* or *φαίνεις* alone.

27. "Quemadmodum, post ὅτε, ἐπεὶ, ἕως sæpe in apodosis ponitur δέ, ita etiam in comparationibus. Proprie in his formulis abrupti oratio post protasin existimanda est, et deinde alio modo continuari." Herm.

34. *ἀροίμην* may, as Herm. observes, be either in the future or the second aorist optative. In *oratio recta*, the construction would be, *I come*. — ὡς μάθω ὅπως ἄρρωμαι, or ὅπως ἀροῦμαι. *ἡράμην*, second aorist, coexists with *ἡράμην* first aorist.

35. *χεῖρ* is from *χράω*, *I give an oracle*, being contracted like *ζῆ*. So *ἐξέχερ*, CEd. Col. 87, like *ἔζη*, from *ἐκχράω*.

36. *αὐτόν*, in *person*, and not by the agency of another.

37. Divine justice appointed Orestes, as next of kin to the slain, not only to requite blood with blood, but also guile with guile. Thus not only exact retribution was obtained from the guileful murderers, but the measure also was pursued, of suddenly surprising them in the midst of their guilty enjoyment ; — a measure, which the Greeks, like the rest of mankind, naturally felt to be worthy of divine justice, and saw pursued in the system of the world. — *χειρός* is to be taken with *σφαγὰς*, and shows more fully that the murder must be the work of *his own hand*.

40. *πᾶν τὸ δρῶμενον*, *all that is doing or going on*. The passive participle here denotes exact present time, as in 1333.

42-43. οὐ μὴ γνῶσι = οὐ γνώσονται. See the note on 1052. μὴ is not to be supplied in the next clause after οὐδέ. — ἠνθισμένον. This participle is probably used with a latitude of meaning to denote not merely his complexion, but his countenance and appearance. It stands by itself. *For by reason of thine old age and the length of time, they will not know thee, nor will they even suspect thee, having thy present appearance.*

45. ἀνδρὸς Φανотиῶς, *viro quopiam nomine Phanoteo.* Herm. ἀνδρὸς is added, to make it seem that the old man does not know much of Phanoteus, or of his relations with Ægisthus. Phanoteus was the friend of Ægisthus according to v. 671, and would naturally be the first to send such pleasant tidings. He is not to be confounded with Strophius (v. 1111), whom Euripides makes the father of Pylades, and allied by marriage to the house of Atreus (Iph. in Taur. 917-919; and who, as next of kin, and living near the Pythian course (Pind. Pyth. 11. 54), had the care of the corpse of Orestes.

46. τυγχάνει. For the omission of ὃν comp. Antig. 487, and v. 313 *infra*, ἀγχοῖσι τυγχάνει, where we can use a similar ellipsis in English.

47. προστιθεῖς, i. e. π. αὐτόν, sc. τὸν ὄρκον. This construction is adopted, instead of either ἀγγελλε ὄρκῳ or ἀγγελλε προστιθεῖς ὄρκον, and has the effect of causing the servant's mind to dwell the longer upon the importance of making use of the oath.

48. ἀναγκαῖας τύχης. This phrase in Ajax 485, is used of the unavoidable or constrained condition of slavery. Here it denotes an *unavoidable disaster*, one that came upon him with irresistible violence.

49. The Schol. calls attention to the anachronism here; the Pythian games being of later origin.

50. ἰσταίω is from ἰσταθι, shortened form of the imperative of ἵστηκα.

51, 52. ἐφίετο, sc. ὁ Φοῖβος. — καρατόμοις χλιδαῖς, *with the ornament of locks of hair cut from the head.* They are

called *χλιδαι* in reference to the tomb. *καράτομος* (*καράτομος*), means, 1. *cutting the head*. 2. *beheaded*. Alcest. 1118. From No. 1. flows the sense in the present passage, where the *head* is put for the *hair of the head*. The decorations of the tomb consisted in cutting the hair, i. e. in cut hair. In Eurip. Troades 564, *καράτομος ἐρημία* seems to be *solitude consisting in or caused by beheading*, i. e. by slaughter.

54. *τύπωμα* = *ἄγγος*, properly a vessel made by beating or hammering. — *ῥημένοι* = *ἔχοντες ῥημένον*. For this idiom see Prometh. 362, 711. — The expression *χαλκόπλευρον τύπωμα* was suggested by *λέβητος χαλκίου πλευρώματα*, Choëph. 675 (686).

55, 56. *που*, *opinor*. Take the particle with *εἶθε*. So Monk and Herm. — *κλέπτοντες* = *ἀπατώντες*. Comp. Antig. 681, 1218.

61. *κακόν*, of *bad omen*. See Brunck's note.

63. *μάτην* = *ψευδῶς*. — The poet refers to cases like those of Solon and Pythagoras, who reappeared after being reputed dead. How Herm. can suppose that the allusion is to men sent into exile and then recalled, I see not; since reputed death is expressly mentioned.

65, 66. "Perperam a Brunckio illatum ὥς [*thus*]. Ut ὅς sæpe significantius in principio orationis ponitur, et apud Latinos qui, sic etiam ὥς [*in which way*]." Herm. — *ἀπὸ* — *φήμης* is taken with *λάμψειν δεδορκότα*, and not with the latter word only. There ought therefore to be no comma after *δεδορκότ'*. This participle = *ζῶντα*. Comp. *βλέπειν* so used, Alcest. 143.

72. Supply the verb *δέξασθε*, which is suggested by its opposite *ἀποστείλητε*. Comp. Antig. 29.

75. The sense is, *for it is the fit time* (to do so), *which is for men the chief director of every undertaking*, i. e. which ought to be chiefly consulted and to guide in all things. Comp. Philoctet. 837, where *καιρός*, *opportunity*, is said to have understanding of all things.

79. *ὑπό* in *ὑποσπινούσης*, means in an *under* tone.

81. The first person of the subjunctive often stands with-

out a conjunction after βούλει and θέλεις. Comp. Mt. § 516, 3. — ἀνακούσωμεν is taken by the Schol. and others for καὶ ἀνακούσωμεν, ἀνά denoting *over again*; but by Herm. for καὶ ἐνακούσωμεν.

84, 85. λουιρά = χράς, as in vv. 434, 1139. — κράτος τῶν δορωμένων, *superiority in what we are doing*, the attainment of our designs. νίκη and κράτος take a genitive, as in the phrase νίκη δῆριος, Agam. 916. — ἐφ' ἡμῖν is instead of a simple dative. Comp. Antig. 57, 139.

87. γῆς ἰσόμοιρος ἀήρ, *æther parem cum terra ambitum habens*. Herm. γῆς is for γῆ by a rare construction, which ὁμοιος and ἴσος sometimes adopt. Comp. Thom. Mag. voce ὁμοιος. The expression is perhaps borrowed from Choëph. 317, σκότῳ φάος ἰσόμοιον.

89. ἀντήρεις, *opposite, alternating with*, sc. θρήνοις. So Suidas. Some join ἀ. στήνων together, *directed against*, aimed at, *the breast*. This is favored by the fact that πληγή is rarely found with the genitive of the thing struck in the tragic poets, but usually with that of the weapon. Yet the emphatic position of ἀντήρεις speaks strongly for the sense given by Suidas.

91. ὑπολειφθῆ, Schol., παρῆλθῃ, Brunck, *recessit*. This meaning of the passive has no support from usage, as far as I have noticed. Is not the sense rather, whenever *night is left behind*, i. e. when I pass beyond it into day?

92. τὰ παννυχίδων. For the periphrastic use of the article and genitive, see Mt. § 285. — ἤδη is to be taken with this clause, and not with ξυνίασαι according to Hermann. It has the force of *quinetiam*. Comp. Bremi on Æschines, p. 398.

96. ξένισεν, Suidas, ἀντὶ τοῦ ἀπέχαιεν; who cites from Archilochus, ξένια δυσμενέσι λυγρὰ χαρίζομενος, *giving a bitter reception to an enemy*. But Erfurdt observes, that the word was chosen, as alluding to the fatal feast at Agamemnon's return.

100. οἶκτος τούτων. Comp. Alcest. 426.

105 – 109. In the first clause, λεύσω is to be supplied from

the next ensuing. This word crept into v. 105 to the injury of the measure. — *μη οὐ προφωνεῖν* follows *οὐ λήξω*. *I will not cease — so as not to utter forth.* — *ἐπὶ πικνυῖ.* *ἐπὶ* denotes object or design, according to Hermann, who translates *ἡχὼ ἑ. κ., clamorem ad luctum provocantem alios*, but better, according to Mt. § 586, connexion, so that the phrase means *attended with wailing*. How could Electra, who despaired (v. 100) of finding sympathy, have thought of exciting the grief of others.

111. *Ἀρά*, the vengeance, which is denounced in curses, personified; *Dira*. The ancients sometimes spoke of *Ἀραί* in the plural, and sometimes confounded them with the Erinyes. (Comp. Æsch. Furies, 395 (417). The cause of this personification lay perhaps in the idea common to many ancient nations, that curses in some way procured their own fulfilment. — In v. 112 *Ἐρινύες* is pronounced in three syllables by synizesis.

113, 114. Several words have fallen out here, as is shown by the measure, and by *οἶα*, which requires a word beginning with a vowel after it. It is not clear therefore whether *τοὺς ὑποκλεπτομένους* is to be taken actively or passively. If the latter, it is the same as *τοὺς ἔχοντας* (*ἐνὶ αὐτῶν*) *ὑποκλεπόμενας* (comp. v. 54), i. e. those who have adultery committed against them.

119, 120. Porson (ap. Monk) thus rendered this passage: *For I am no longer able by myself to draw up the weight of grief, which is in the opposite scale.* — *σικῶ* = *δύναμαι, ἰσχύω*; a rare word, borrowed perhaps from Æsch. Furies 36, and derived through *σῶκος*, *strong* (Iliad xx. 72), from *σῶς*. — *ἄγειν*, to raise, weigh, or balance. Comp. Demost. c. Androt. p. 617, Reiske, *χρυσίδες τέτταρες ἡ τρεῖς, ἄγονα ἐκάστη μῶν, three or four golden vessels, each weighing a mina*. The sense of *weighing* flows from that of *drawing* (i. e. *producing motion*, in a loaded scale,) as is shown by *ἔλκειν*, which has them both. Comp. Herodot. 1. 51.

122–125. “Recte Triclinius constructionem explicat *τάχεις οἰμωγὰν Ἀγαμέμνονα*, quod idem est ac *τάχεις οἰμώζονσα*

Ἀγαμέμνονα.” Herm. οἰμωγάν follows τάξεις like a noun of its own signification, being the same as οἰμώξεις, τήκουσα, οἰμωγάν (comp. Prometh. 903), and takes an object in the accusative, as its verb would. See the note on Antig. 786, and comp. Æsch. Sept. ad Theb. 270 (289), cited by Triclinius, μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών, *my thoughts kindle fear of the forces around the walls*. The form of the sentence is like that in v. 328, τίνα τήνδε φάτιν φωνεῖς. The sense is, *What is this so restless wailing, with which thou dost ever pine away, for Agamemnon*.

129. γενέθλα, Doric for γενέθλη.

137. τὸν ἐξ Αἴδα λίμνας πατέρα is for τὸν ἐν Αἴδα λίμνα π. by an attraction of the preposition to ἀνστάσεις, which contains the idea of motion.

140, 141. The sense is, *thou art destroying thyself by passing on in thy groaning from moderation to excessive grief*. στενίχουσα, owing to the influence of the prepositions ἀπό — ἐπί, is taken in a pregnant sense. Comp. Alcest. 67.

144. “Ultimus versus apodosin, quæ protasin præcedit (i. e. v. 143), repetitam continet.” Herm. — μοι = *quæso*, the pleonastic, or *ethic* dative, as it is sometimes called.

147. ἄραρεν, from ἤραρον, second aorist, which has α short in the penult, while the penult of the perfect ἄραρα is long.

149. Διὸς ἄγγελος. The nightingale is so called as the messenger of spring, sent by Jove.

150. For σὲ δε, after the vocative, see Prometh. 3. *τίμω* = *νομίζω*. Comp. v. 598. She regards Niobe as a divinity, inasmuch as she attaches extraordinary honor and respect to her, on account of her incessant grief.

151. αἶτε for ἦ. See Mt. § 483.

152. αἰαῖ. “Non gemit Niobæ sortem, sed de se ipsâ cogitans ita exclamat.” Herm.

155, 156. The sense is, *in regard to which* (sc. ὕχος), *you surpass those within* (the house), *with whom you are of common origin, and their sister by birth*. — περισσά follows περί in taking a genitive τῶν ἑνδον (ὄντων). — ὁμόθεν, as well as ξύναμος, takes the dative οἷς.

157 — 163. οἷα, *of which description*, i. e. one of whom. In the next lines Orestes is mentioned by a natural association of ideas, although not one τῶν ἐνδον. — ἀχέων is taken by the extant Scholiast; Suidas, and others for a participle. It seems, however, to be inapposite for the chorus, while dissuading Electra from immoderate grief, to speak of Orestes as grieving. Hermann therefore regards ἀχέων as a noun following κρινπτᾶ. The sense is, *and he, happy in his youth* (hidden, stolen away, i. e.) *secluded from sorrows*. — Διὸς εὐφρονι βήματι, *Jupiter's propitious guidance*. βῆμα here appears to be the verbal of the causative sense of βαίνω, which its first aorist has. — Ὀρέσταν takes the case of its relative, instead of appearing in the first clause as a nominative. See Antig. 404.

164. ἀκάματα = ἀκαμάτως.

165. οἰχνῶ, Suidas and Schol. περιέρχομαι. Perhaps ἀπόλ-
λυμαι would explain it better. Comp. the parallel place, 303,
304.

166. τὸν ἀνήνυτον οἶτον κακῶν, *hanc perpetuam sortem malorum*. Herm.

169, 170. τί ἀγγελίας = τίς ἀγγελία. Comp. Antig. 1229; Mt. § 442, 3. — ἀπατώμενον has a passive sense, according to Herm., so that the sense is, *what message goes to him for me, without being frustrated of its purpose*. But the active sense is better, for the words αἰὲ ποθῆ contain the substance of the messages of Orestes to his sister, and οὐκ ἀξιοὶ φανῆναι explain the cause why ἀπατώμενον is used. *What message comes for me, without* (deceiving or) *disappointing me*.

174. Brunck with most MSS. reads ἔστι μέγας ἐν οὐρανῷ. Heath proposed ἔτι μέγας οὐρανῷ. ἔτι has since been found in a Florence MS., and ἐν renders the verse unlike the corresponding one in the strophe. Hermann gives μέγας ἔτι ἐν οὐρανῷ.

179. εὐμαρής here denotes *ease of temper, good nature, kindness*. Time is so called, as at length about to raise up defenders for Electra, and bring her out of her difficulties.

180-184. The sense is, *for neither is he, who inhabits Crissa's cattle-feeding shore, the boy born of Agamemnon, not to return; nor is the god, who reigns by the Acheron, regardless.* ἀπερίτροπος, meaning properly *non redox*, and therefore here implying his being regardless of vengeance, by *zeugma*, in the second clause, takes the place of a word with that meaning; e. g. ἀνένιστροπος. — βουρόμον ἀνάν is in apposition with τὰν Κρῖσαν, where the article is used because the place was well known. Comp. τῆς Κορίνθου, Oed. R. 936, spoken of for the first time, and τὰς Ἀθήνας, Oed. Col. 24. Here the fertile Crissean plain is intended, which lay under Parnassus around the gulf of the same name, and in which (v. 730) the Pythian games were held. It is fitly called βουρόμος, as it was probably in the poet's days untilled and devoted to Apollo, a grazing-place for his sacred flocks. (Comp. Æschin. c. Ctes. p. 405, ed. Taylor.)

186. ἀνέλπιστος, *without hoping*, without being visited by hope. — ἀρχῶ, Suid. ἰσχύω, ὑπομῖναι δύναμαι.

189. ἀναξία, Suid. ἀξίαν οὐκ ἔχουσα, ἀλλ' ἄτιμος.

192. κεναῖς τραπέζαις, the opposite of πλουσίᾳ τραπέζῃ, v. 362. — ἀμφίσταμαι, *I place myself near, or by*. ἐφίσταμαι, the common reading, arose from the wrongly written ἀφίσταμαι, which is found in a Florence MS.

193-197. The sense seems to be, *sad was the cry uttered at his return; yea, sad, when in thy father's bed the stroke of brazen hatchets was aimed against him.* By the first clause Hermann understands the laments of the people presaging his death, upon his return. Both clauses, however, may point at the same thing, viz. Agamemnon's death-cry, which was uttered when, or just after, he came back. — ὥσποῖς is the time, and the preposition ἐν need not be supplied. — οἱ is Hermann's emendation for σοι, and seems necessary for the sense. "Hiatum accepit poeta ab epicis," says Herm., who cites a parallel case from Trachin. 650, ἃ δὲ οἱ. — Agamemnon, according to Æschylus, was slain at the bath, where his wife, who was attending upon him, entangled him in a tunic sewed together at the top. Comp.

Æsch. Agam. 1078, 1097, 1518, (ed. Blomf.) Here Sophocles represents him as taking his rest, probably after bathing, as Triclinius says. Brunck translates *κοίταις* by *thalamo*. — *γενίων*. See An'g. 249.

198 – 200. *φράσας* for *φραυάμενος*. — The next line is rendered by Herm., *horrificam horrifice procreantes sceleris formam*. — *βροτών*, i. e. *τις βροτών*.

201, 202. The sense would be complete without *πλέον*, or with *ἐχθρά* merely, instead of *ἐχθίστα*; but the union of the two constructions gives force to Electra's expression of her feeling. *δή* also adds emphasis to the superlative, as it often does elsewhere. Mt. § 603.

205. *τοὺς θανάτους* stands instead of *ὧ θάνατοι οὕς*. The demonstrative is used relatively, and the noun follows it in its case. See v. 163.

209. *οἷς*, sc. the murderers implied in *χειροῖν*.

213. Take *φράζον* by itself: *φωνεῖν* is for *φώνει*.

214. *ἐξ οἶων*. Schol., *ἐξ οἶων ἀγαθῶν*, and so Brunck. Perhaps *ἐξ οἶων αἰτιῶν* would better express the idea. — *τὰ παρόντα* = *τὰ νῦν*, *νῦν*. — *οἰκείας* = *ιδίας*.

218. sc. because by despondency and grief she irritated her mother, and Ægisthus, as 290 shows.

219, 220. A passage of difficult construction. One Schol. paraphrases it thus: *τοῖς κραιτοῦσιν οὐ δι' ἔριδος δεῖ εἰς ταῦτα προσπειλάζειν*; and Brunck after another still more loosely, *atqui cum potentioribus jurgio contendere haud conducibile est*. The construction must be *τὰ δὲ* (i. e. *ταῦτα* or *κατὰ ταῦτα δὲ*) *οὐκ ἐριστὰ* (*οὐ δεῖ ἐρίζειν*) *τοῖς δυνατοῖς, ὥστε πλάθειν αὐτοῖς*. These things are not to be made matters of contention with the powerful so as to approach them, i. e. so as to come to their very face in the contention. But Hermann writes *τάδε* for *τὰ δὲ*, and joins the clause with the foregoing. The construction then is *ὥστε πλάθειν τοῖς δυνατοῖς κατὰ ταῦτα δὲ ἃ οὐκ ἐριστὰ ἐστίν*. *πλάθειν* = *πλάθειν δι' ἔριδος, to join in contention with*. *τάδε* must refer to the subject of Electra's complaints, the crimes of the guilty pair.

223. *οὐ σήσω ταύτας ἄτας*, *I will not prevent or keep off*

these evils, i. e. the harm, which the chorus, in v. 215, accuses her of bringing upon herself. — *δεινοῖς*, according to Herm., *the atrocious crimes* of Clytemnestra and her paramour.

226. "Scholiastæ et Suidas *τινι* pro *πρὸς τίνος* accipiunt: quos sequitur Brunckius: recte. Hoc dicit, *a quo enim opportuna afferente utile quid audiam*, i. e. *quis ita opportuna sentit, ut utile quid ad me consolandum proferat.*" Herm. For the construction of the dative *τινι*, comp. Mt. § 394, 3, and see v. 442.

232. *ἀνὰριθμος θρήνων*. Comp. *χρόνος ἀνὰριθμος ἡμερῶν*. Trachin. 247, and for the genitive the phrase in v. 36.

237. *ἀμελεῖν ἐπὶ τινι* is a rarer construction for *ἀμελεῖν τινος*. This verb is even found with an accusative.

240–244. The sense is, *nor, if I am possessed of any good thing, may I enjoy it in quiet, if I restrain the wings of loud lamentations, so that they honor not my parent*. *πρόσκειμαι χρηστῷ* = *χρηστὸν πρόσκειται μοι*, *is attached, or pertains, to me*. Comp. 1040. — *ἔχουσα* = *ἐν ἔχω*. — *γονέων* for *γονέως*. — *ἐκτίμους* denotes the effect of *ἔχουσα*, = *ὥστε ἐκτίμους εἶναι, ὥστε μὴ τιμᾶν*.

244–250. For *εἰ* with the fut. indic., and an optative in the apodosis, instead of another fut. indic., see Mt. § 524. 2, 1.

251. *τὸ οὖν σπενδουσα, tuis rebus studens*. The same phrase occurs in Plat. Gorg. 455. C. For *σπενδεῖν* with an accus., see Mt. § 423.

259. The relative refers not to *τάδε* the immediate antecedent, but to *πατρῶα πῆματα*, the chief subject of thought; which words include, besides the murder of her father, its consequences, such as the triumph of the murderers and her own forlorn condition.

261. *τὰ μητρὸς—ἐχθίστα* = *μητὴρ—ἐχθίστη*. The construction with the verb is the same as in Trachin. 1174, *ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει*, and probably arises from an ellipsis of *ὄντα*, which is sometimes joined with this verb, instead of *εἶναι*.

269. *παρεστίους*, like many adjectives, may be resolved into a preposition and its primitive noun, = *παρὰ τῇ ἐοικῇ*. Comp. Mt. § 446, 8, and vv. 313, 419.

271. *τελευταίαν*, *extreme*. I have not found this meaning of the word elsewhere in the tragic poets.

278. *τότε, olim*. Brunck. But the word means nothing more than *then*, i. e. at that well known time. — By *that day* the poet intends that day of each month.

280. *μηλοσφαγεῖν*, though a neuter, adopts the construction of *σφαίτειν* its primitive. Or *ἱερά* may be an instance of the apposition which we have in Alcest. 7.

283. *πατρός* follows *ἐπωνομασμένην*. So *ἐπώνυμός τις*, *καλεῖσθαι ἐπὶ τις* are used, the preposition answering in these cases to our *after*. Comp. Mt. § 375, 3.

287. *λόγοισι γενναῖα*, Schol. *εὐγενῆς λόγοισι, καὶ οὐ πράξει-σιν*. And so Brunck. It is better, with Erfurdt, to explain the phrase ironically, as referring to the low, abusive language of Clytemnestra, a specimen of which follows.

289. *δυσθεον*. Suid. *ἀσεβής*. So Æschylus uses the word in several places. Here in Clytemnestra's mouth it denotes failure in filial duty towards herself. Brunck renders it *diis invisum*.

299. *σὺν δ' ἐποτρύνει — ταῦτα*, “*simulque instigat eam ad illa*, i. e. *ad sumendam quam minatur vindictam*. Et sic Scholiastes.” Herm. But Dind. after Blomf. reads *ταῦτά*.

300, 301. The sense is, *this utter coward, this mere evil, that fights his battles with women's help*. — *ἡ πᾶσα βλάβη* occurs in the same sense in Philoct. 622, cited by Brunck. The phrase is like many in Greek, and like our expression, *I am all attention*.

305, 306. *μέλλων* = *βραδύνων*. — *διέφθογεν*. The earlier Attic writers used this second perfect in a transitive sense in preference to *διέφθαρχα*, (which, however, was also in use,) while in Homer, in the Ionic, and latest Attic writers, the intransitive sense was current.

308, 309. For the play upon *κακός*, comp. Alcest. 702. — Hermann and other editors have *πολλή γ'*.

313. *Θυραῖον οἰχνεῖν, to go abroad.* So, Trachin. 533, *Θυραῖος ἦλθον.* *Θυραῖον* = *ἔξω θυρών.* Comp. v. 269. — For *τυγχάνει*, sc. *ὦν*, see v. 46. — For *δ' ἄν* most editors read *κάν.*

317, 318. *τοῦ κασιγνήτου* = *περὶ τοῦ κ.* — *ἥξοντος, ἢ μέλλοντος.* The participle in such cases usually is accompanied with *ὥς*, and may be expressed by an infinitive. Comp. Mt. § 569.

323. “Non possunt hæc verba exprimere, quod volunt interpretes, *alioqui non tam diu vixissem*; sed hoc dicit Electra, *non enim diu viverem, nempe si ille non veniret.*” Herm.

324. *δόμων.* It is comparatively rare, that the genitive stands without a preposition in answer to the question *whence.* Comp. Antig. 10.

325. *φύσιν, by birth.* This word is nearly superfluous, as in v. 1125. — For 328, comp. 122 – 125.

332. *οἶδα καμνυτήν ὅτι ἀλγῶ*, for *οἶδα ὅτι καὶ αὐτὴ ἀλγῶ*, *I know that I myself also grieve.* For this form of sentences comp. Antig. 318.

335. *ὕφαιμένη*, sc. *τὰ ἱστία*, *lowering my sails.* The perf. pass. often has a middle sense.

340. The sentiment is like that in Antig. 63. — For a plural in lieu of a singular verbal, comp. Antig. 677. *πάντα* is probably an accusative.

343. *τάμὰ ρουθετήματα*, your *admonitions addressed to me.*

346. *φρονοῦσα* = φ. *εὖ*, the opposite of φ. *κακῶς.* Choose, says Electra, either to act a foolish part like me, or to be wise (in a prudential point of view) and neglect your father.

349. *τιμωρεῖσθαι τινι*, to *avenge one's cause*; *τινα*, to *revenge upon*, or *punish, one.*

351. *πρὸς κακοῖσι*, *besides the evils*, or *wrong*, in such conduct.

356. *ἐκεῖ* is here used of the world below, as in Alcest. 744. This may be easily gathered from the context, but is owing to euphemism. — *χάρις* is here *the pleasure arising from receiving an honor, gratification*, and stands instead of *τιμὴ* repeated. Comp. Antig. 514.

357. *ἡμῖν*. This dative is not without its force. The sense is, *thou who hatest for us*, i. e. *our hater*, or you who pretend that you hate.

363. The sense is, *let me have it for my only food, that I do not grieve myself*, i. e. that I escape the pain which base submission to them would occasion me, and rather cause *them* trouble. Brunck changed *μή* into *νιν* (*αὐτούς*). But in that case it is not easy to see, why *ἐμέ*, and not *με*, is used. In the received text, *ἐμέ* stands for *ἐμαντήν*, “*quia tantumdem est*,” says Herm., “*ac si dixisset τὸ ἐμέ μὲν μὴ λυπεῖν, λυπεῖν δὲ τούτους*.” And this sense Musgrave had previously expressed in his note. Comp. 461, where *σοί* in an enumeration of several persons stands for *σαντιῶ*. In such cases the mind rests simply on the person as joined or contrasted with others, and not on the reflexive act.

378. Brunck, Hermann, and others read *σοί* for *τοί*. *τοί*, which has ample MS. authority, denotes *be sure*.

380. According to Mt. § 608, 5, *μήποτε* is here used, and not *οὔποτε*, because the clause is subjective, i. e. what is said is dependent upon, and exists in, the view of Clytemnestra and Ægisthus.

384. *ἐν καλῶ*. See Antig. 1097, *ἐν δεινῶ*.

385. In reply to Elmsley, who would read *γάρ* for *δή* after Triclinius, Herm. says “*optime convenit illud δῆ, ergo, animo indignanti decretumque contemnenti*.”

388. i. e. *τίς ἐστι οὗτος ὁ λόγος*, or *αὕτη ἡ ἀρὰ, ἣν ἐπηράσω*. Comp. Antig. 427.

404. *ἐστάλην*, *I set out to go*. — *ὁδοῦ* follows the antecedent of *οἶπερ*, *ἐκίσε*, *thitherward*. — *τάχα* = *τοι ἄρα*.

405, 406. Brunck observes that the victims, whose blood was poured as a libation upon the tomb, were there burnt. He conceives of Chrysothemis as being attended by servants carrying victims. But it is plain from 405, 431, that the offerings were in her own hand. She went alone to offer a small part of a victim and a libation of its blood to her father. — *τυμβεύσαι χοάς*, = *ἐπιτυμβίλους χοάς δούναι*. Antig. 901. This verb in Ajax 1063, Eurip. Hel. 1245, means

to put in a tomb; here, *to put on a tomb*. For its neuter force, *to be in a tomb*, see Antig. 888.

408. "Monkies conjicit ὃν γ' ἔκταν αὐτή. At recte hic abest γέ. Non enim ipsa his verbis respondet Chrysothemis, sed quid Electra in mente habeat dicit." Herm. The words in Electra's mouth would have been without γέ; or at least Chrysothemis would not have given them the emphasis contained in that word.

410. δοκεῖν ἐμολ. ὥς or ὅσον, which are usually found with such restricting infinitives (comp. Alcest. 801), are sometimes omitted.

411. ἀλλὰ is used in opposition to something not expressed. *If never before, be with us yet at least now*. Comp. λέγ' ἀλλὰ τοῦτο, 415, *if you know but little, yet tell this*; ἀλλὰ τῷ χρόνῳ, 1013, *if never before, yet at length*.

419. πῆξαι ἐφέστιον = πῆξαι ἐφ' ἐστία. Comp. 269. This dream resembles that of Astyages in Herodot. 1. § 108.

425. This seems to have been a custom, the object of which was to obtain the aid of the sun or of the Gods, in averting evil portended by dreams. In Eurip. Iph. in Taur. 42, cited by Brunck, Iphigenia says "the novel visions which this night has brought, I will tell *to the air*," εἴ τι δὴ τόδ' ἔστ' ἄκος.

433. ἵσταναι περὶσμάτα, *to place* (there) *mortuary offerings*.

435. By a fine Zeugma κρύψον, in the clause with κόνει, supplies the place of a verb of appropriate signification with πνοαῖσιν, as σκέδασον or δός. — For the next line comp. Antig. 197.

439–441. ἀρχήν, *omnino*. It is taken with ἐπίστεψε. — τλημονεστάτη. Passow gives this word, which obviously denotes a moral quality here and in 275, as in Philoct. 363, the sense of *bold, ready to undertake any crime*. But the analogy of δύστηνος, when denoting crime, as in 121, 806, rather favors the signification *miserable* or *wretched* (in a moral point of view.) — ἐπίστεψε χαῖς τῷδε = ἐπίστεψε τόνδε χαῖς. Mt. § 411, Obs. 3, remarks that "some verbs take as well the dative of the person and the accusative of the

thing, as the accusative of the person and the dative of the thing." But the reason for the dative of a person here is, that, besides the general idea of crowning, or honoring, the poet had in his mind the special one of pouring upon; so that the verb adopts the construction required by *ἐπιχεῖν*.

442. *αὐτῇ* is not to be taken with *σοι*, or with *προσφιλῶς*, which Monk prefers, but with *δέξασθαι*, a construction found in Homer and Pindar. Comp. 226, and Mt. there cited. According to Herm. *δέχεσθαι τιος* or *παρά τιος* means *to receive from*, *δέχεσθαι τινι*, *to receive for the sake of*, or *out of favor to*. The aorist infinitive here has a *future* sense, and this takes place not only after verbs which, in themselves, imply futurity, but also after others.

445 - 447. *μασχαλίζειν* denotes to hang under the shoulders, or arm-pits, thence to cut off the extremities of a slain man, and hang them thus under his shoulders. According to Suidas the extremities were joined together, and placed round the neck under the shoulders of the slain, (thus forming a resemblance to the shoulder-band of beasts under the yoke, *μασχαλιστήρ*), as an expiatory rite, or that the murdered person might be powerless to take satisfaction. Another statement in Suidas is, that the murderers wore it upon themselves. Suidas, and others after him, as Blomfield on Choëph. 433, refer to Apol. Rhod. 4. 477, who says that Jason, after killing Absyrtus, "cut off the extremities of the deceased. Thrice he licked off some of the blood, and thrice he spit the abomination out from his teeth, which is the right way for murderers to atone for bloodshed." The learned Schol. on this place, and other writers, tell the same tale with Suidas. Musgrave thinks that these horrid ceremonies were performed, not for the sake of expiation, but out of contumely towards an enemy. But the place from Apollonius shows the contrary. — *καὶ — κόρα κηλίδας ἐξέμαξεν*, and *wiped off the blood-spots with his head*. *ἐξέμαξεν* must have the same subject as the other verb. The head of Agamemnon performed this deed, as the *instrument*, and what pertained to his head is asserted of him. This also

was a murderer's ceremony, the symbolical purpose of which was, apparently, to transfer the guilt of the murder, to put the blood of the slain man upon his own head. In the *Odys.* xix. 92, we have ἔργον ὃ σὴ κεφαλῇ ἀναμάξεις, a deed which thou shalt wipe off upon thy head, i. e. shalt bear the guilt of. In Herodot. 1. § 155, Cræsus says, the things which took place before I did, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας φέρω, and I bear them, having wiped them off upon my head. — ἐπὶ λουτροῖσι, Brunck, after a gloss, makes to mean, for an expiation : others, at the bath, near which Agamemnon was slain.

446. ἄρα μή. In the note on Antig. 632, both an inferring, and an interrogative power were given to this formula, as Schaefer has explained it in his "Meletem. Crit." p. 66 ; who there paraphrases the present passage, *hæc cum ita sint num putas*. But Herm., on Antig. loc. cit., justly denies that ἄρα has this power. "Ἄρα μή," says he, "idem propemodum est quod μή solum, nisi quod ἄρα μή paullo fortius." And Buttmann (index to Plato's Four Dialogues, 4th ed. Berlin, 1822) says, under ἄρα, "ἄρα μή, sicut μή solum, interrogat in re incredibili, ita tamen ut ἄρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur." This agrees with the probable origin of the formula from an ellipsis of δεινόν or a kindred word. Comp. Mt. § 608, Obs. 3. ἄρα μὴ δοκῆς then means, *is there danger that you think ? you do not think, do you ?*

449. "Bene monet Brunckius ad Orest. 128, in veteri luctu aliquot tantum cincinnos abscissos esse ; in recenti omnem cæsariam." Herm.

451. λιπαρῇ τρίχα, *suppliant hair*, i. e. hair offered by a suppliant, or which, as a symbol, made supplication in Electra's stead. Comp. 1378, λιπαρῇ χειρὶ. Another reading, ἀλιπαρῇ, of more MS. authority, was restored to the text, after Brunck, on the authority of the Scholiast, had altered it, by Hermann ; according to whom it signifies, *unsuited to supplication*. i. e. *uncombed, squallid*.

452. ζῶμα is here used for ζώνην, according to the Schol., Suid., Thom. Mag., and others. In Homer it means, *a garment trussed up*. Æschyl. and Menander (Pollux 7. 51.) used the word to denote a garment, probably in Homer's acceptance of it.

454. This his εἰδωλον could do, by appearing to the murderers in visions, to affright or deceive them, and to the avengers, to supply them with courage.

455. ἐξ ὑπερίτερας χειρός, *victrici manu*. Herm.

458. ἡ τανὺν δωρούμεθα. The verb here used is, by a *constructio ad sensum*, accommodated to δώροις, implied in the hands which brought the gifts.

459. μέλον. εἶναι seems to be understood, μέλον εἶναι being for μέλειν. Comp. CEd. Col. 653, ἀλλὰ τοῦτ' ἔσται μέλον, for μελήσει.

461. For σοί, comp. 363.

464. πρὸς εὐσεβίαν = εὐσεβῶς; properly, *in conformity with piety*.

466. The sense is, *for justice has* (in it) *no reason for contending with two* (opposing the opinion of the chorus and Electra), *but for being forward to act*. This phrase, according to ordinary usage, should have ἐρίζειν and ἐπισπεύδειν as its subjects; comp. Antig. 68, where τὸ περισσὰ πράσσειν is the subject of οὐκ ἔχει νοῦν οὐδένα. But the standard of judging as to what is reasonable is here the subject.

472. Comp. the first lines of the ode in CEd. R. 1086, 1087.

475. πρόμαντις, so called, as announcing beforehand, by Clytemnestra's vision, the approach of vengeance.

480, 481. κλύουσιν is instead of κλυούσῃ, by a change of construction. According to Brunck, the poet had in his mind ὑπεστὶ μοι θαρσεῖν, in which case κλύουσιν would be used for the dative, according to a common idiom of the tragic poets. Comp. Elmsley on Medea 727, Prometh. 217, and v. 962, infra. Brunck cites πέπαλται δ' αὐτ' ἔμοι φίλον κίαρ τόνδε κλύουσιν οἴκτον, from Choëph. 408. — ἀδυνόων,

"quæ audientes Agamemnonis amicos, quasi suavi quadam aura afflant." Herin.

484. χαλκόπλακτος, Dor. for -πληκτος, *hammered or beaten out of brass*; but Erf. and Herm. give it an active sense, *ære percutiens*. — The chorus say, that neither the dead man, nor the instrument of death, have forgotten the murder.

489 – 491. πολύπους and πολύχειρ strongly denote the fearful swiftness and grasp of the Fury. — χαλκόπους, Schol. στερεὰ καὶ ἀκοπίαστος ἐν τῷ ἐπιέναι κατὰ τῶν φόνέων, *firm and unwearied in pursuing after the murderers*.

492 – 495. An obscure passage, inasmuch as the subject of ἐπίβα and the reference of οἷσιν are doubtful. To the former, Brunck, after Triclinius, gives for a subject ἀμιλλήματα, one Schol. the Fury, another Clytemnestra, Musgrave τινές. It is plain that only the two first of these opinions are tenable. οἷσιν Triclinius refers to Agamemnon; two Scholiasts to γάμοι, and so Brunck; another and Musgrave to Clytemnestra and her paramour. I think that Triclinius is in the right. The sense is, *for the unhallowed incestuous strugglings of a murderous marriage attacked those whom it was not right*, i. e. the adultery of the guilty pair, or the adulterers themselves, were the cause of death to Agamemnon. In these words the reason is assigned for the coming of the Fury to punish; — a foul murder had been committed by adulterers. — ἀμιλλήματα — γάμων is a periphrastic description of γάμος, or rather answers to *conjugales amplexus*, and as we often find ἄγαμος γάμος in the poets denoting a marriage that is no marriage, i. e. an unfortunate or unhallowed one, so the epithets stand here. — μαιφόνων is used by prolepsis. — οἷσιν οὐ θέμις. This is emphatic. Of all persons it was least right to slay him whom they had so deeply wronged.

495 – 498, πρὸ τῶνδε, *therefore*. — The subject of ἔχει is the ensuing clause. The sense is, *This or the thought possesses me that the sign will never draw nigh to us unblamed by those who were doing and aiding in the deed*, i. e. by the guilty pair; for, as the Schol. says, *when they should suffer for their crimes, they would blame the vision*. With

like brevity Shaksp. says (Henry VIII.), "my mind *gave me*, ye blew the fire that burns you," i. e. gave me this that. — *ἀπεγίς* governs a dative, like the passive of its primitive verb. — *πελᾶν*, i. e. *πελάσειν*. The sign is thought of as at a distance, and as coming nigh, when fulfilled.

503. *κατασχίσει*, lit. *will come to land*, i. e. come to pass.

512. *πρόρριζος*, *from the root, root and all*. With *ἐκπιφθεις*, here, it denotes utter destruction: *thrown utterly out, or thrown out, so as utterly to perish*.

516. *ἀνειμένη*, *left at large*. Comp. Antig. 579.

522. Brunck, Erfurdt, Schaefer, Mt. (§ 549.) take *ἄρχω* in the sense *I begin*, with *καθ' ὑβριζουσα*. Monk and Herm. put a comma between *ἄρχω*, *I rule*, and the participle. The latter construction is to be preferred, as making the inconsistency between what Electra had said, and her want of fear and respect for Clytemnestra, more apparent. — *θρασεῖα*, sc. *εἰμι* according to Herm., but the adjective may be taken as an adverb, parallel to *πέρα δίκης*.

525. Brunck supplies from the foregoing *κλύω πρὸς σέθεν*, and considers *οὐδέν* — *αἰ* a parenthesis. The true construction makes *πατήρ* the subject of *ἔστι σοὶ πρόσχημα*, and then again the proper subject of *τέθνηκεν*.

529. *ἦ*, sc. *Δίκη*, for *κὺν ἐγὼ μόνῃ* is parenthetical.

533. *ὥσπερ ἡ τικτοῦς ἐγώ*. "Constructio satis insolens. Ex regula scripturus erat: *ἐμοὶ τῇ τικτούσῃ*." Schaefer. Or rather *ἐμοὶ τικτούσῃ*. In explaining *ἐμοί*, the poet introduces this passage, in which *ὥσπερ* following *ἔσθ' ἔστιν* is a very rare mode of expression. The poet had in his mind perhaps another construction, such as *τοσοῦτον λύπης* — *ὥσπερ*.

534. *τοῦ, χάριν τίνος*; "pro qua re? cujus gratia? τοῦ est idem quod ἀντὶ τοῦ, ut in Aristoph. Nub. 22, *τοῦ δώδεκα μναῖς Παιδα*." Herm.

537. *ἀντὶ ἀδελφοῦ* briefly denotes *instead of his brother's killing his own children*.

539. "Some criticize the poet," says the Schol., "for differing from Homer, who makes Hermione the only child of Menelaus and Helen; but herein he agrees with Hesiod, who adds a son, Nicostratus."

541. ἥς, i. e. πατὴρ οὗ καὶ μητὴρ ἥς. The poet might have used ὧν, but his mind dwelt on Helen; this being especially applicable to her.

543. δαίσασθαι (δαίνυμαι, δαίω) is epexegetical. *Had Hades any desire for my children more than for his, to feed upon them?*

545. Μενέλεω δ' ἐνῆν. The full sentence would be ἐνῆν δ' ἐν αὐτῷ πόθῳ τῶν Μενέλεω παίδων.

557. ἐξήρχες με λόγοις. Mt. § 423, Obs. "Sometimes, especially in the poets, verbs, which of themselves cannot govern an accusative, take that case on account of the active sense which lies in them," i. e. through their connexion with some other word. ἐξήρχες λόγοις together contain the active idea of *addressing first*. Comp. Eurip. Androm. 1201 (1199), cited by Mt., δεσπότην γόοις κατάρξω, i. e. *I will begin to lament my master*.

564. τὰ πολλὰ πνεύματα, "*multos illos ventos, qui flabant, vel qui flare solent. Hoc postremum cum natura Euripi*" (i. e. the strait between Eubœa and the main land in which Aulis lay), "*qui locus, si quis alius, ventosus est.*" Herm.

568, 569. κατὰ σφαγὰς, *in cæde*, Brunck. According to Mt. § 581, κατὰ here means *on account of*. Herm. writes κατασφαγὰς in one word, following ἐκκομπάσας, which, like κομπάζω, may take an accusative or a dative with ἐπί. — "ἔπος τι, dicit, quia veretur repetere dictum illud, ut impium." Herm. βάλλειν ἔπος is like ῥίπτειν ἔπος. Comp. Alcest. 630.

589, 590. εὐσεβεῖς. Schol. min. ἐννόμους, ἡγουν ἐξ ἐννόμου γάμου; and so Brunck, *legitimos*. But the ordinary sense seems to be retained here, and there is a contrast with παλαμναίῳ of v. 587. ἐξ εὐσεβῶν, i. e. of Agamemnon. — ἐκβαλοῦσ' ἔχεις, *hast cast off*, or treated with entire neglect. Comp. CEd. R. 611, φίλον ἐκβαλεῖν.

594. γαμῖσθαι is said of the woman contracting marriage; γαμεῖν of the man.

596. ἡ πᾶσαν ἥς γλώσσαν. ἰέναι γλώσσαν, like ἰέναι στόμα in CEd. Col. 132, is figuratively used for ἰέναι φωνήν. πᾶσαν here denotes the constant repetition of the charge.

600. τοῦ τε συννόμου, and from *thy mate*. This word, which properly denotes *feeding together*, as in Philoct. 1436, is here used in speaking of a *husband*, and in CEd. Col. 340. of a *sister*.

603. μιάστωρ, properly, *one who pollutes*, who by crime, especially murder, causes pollution to others. CEd. R. 353. Hence *a man stained with blood*, as in 275 supra. But here the word denotes an *avenger of blood*, and it is thus used also concerning a slain man who torments his murderer, Eurip. Med. 1371, and an avenging spirit or fiend. ἀλαστώρ and παλαμναῖος also unite these two ideas of the criminal and the avenger. The avenger wrought murder, and was polluted, until he obtained purification.

610, 611. εἰ, *whether*. — ξύνεστι. The subject of this verb is μένος, according to the Schol., sc. μένος ἔ. αὐτῇ, but Electra, according to Herm., sc. ἼΙ. ξύνεστι μένει. Either is admissible. Comp. 600, and Antig. 372. — τοῦδε refers to the foregoing clause.

614. Here and in CEd. Col. 751, τηλικούτος is used as a feminine for τηλικαύτη. These are the most remarkable instances of poetic license, in regard to the common gender of adjectives.

626. θράσους τοῦδε οὐκ ἀλύσεις. Here Electra's impudence is conceived of as pursuing her, and as overtaking her when she suffers for it. The Hebrews said, "your iniquity shall find you out," with the same figure.

628. πρὸς ὄργην ἐκφέρει, *you burst into a passion*. Comp. this verb in Alcest. 601.

630. The sense is, *wilt thou not then let me even sacrifice in silence*. οὐδε pertains to θύσαι. — ὑπό denotes accompaniment, as in 711, χαλκῆς ὑπαὶ σάλπιγγος ᾗξαν, *they started at the sound of a brazen trumpet*. — εὐφημος βοή signifies properly, *a cry or voice of good omen*; but, as almost any expression during sacred rites might be of bad omen, and silence was of good, εὐφήμος ἔστω, εὐφημέω, εὐστομ' ἔχε (Philoct. 201), and the like, came to include *silence*, and by a singular fate of words this meaning predominated.

632. *θύε* is used, and not *θύσον*, because the sense is not simply *sacrifice*, but *be sacrificing, sacrifice away*. The sacrifices were bloodless. See v. 635.

635. *ἀνακτι τῷδ'*. By this is meant a statue or altar of Apollo, in the shape of a conical pillar standing before the door. Comp. CEd. R. 919. The usage of these pillars prevailed especially in the states of Doric descent.

636. *ἀνύσχω εὐχάς*. The use of *ἀνέχειν* with *εὐχήν*, to offer a vow or prayer, seems to be derived from holding up the hands on such occasions; = *ἀνέχειν χεῖρας εὐχόμενον*. So *ἐμβάλλειν χειρὸς πίστιν*, Philoct. 813, to *pledge faith with the hand*, comes from putting the hand in another's hand in pledge of any thing, in which sense *ἐμβάλλειν χεῖρα* is found, Trachin. 1181.

638. "Recte monet Musgravius, *βάξιν κεκρυμμένην non de submissa voce, sed de ambiguitate et obscuritate dictorum intelligi debere*." Herm. And so *δισσῶν ὀνείρων* is to be understood.

643. ὥδε, i. e. when I use such obscure expressions.

646. *εἰ πέφηνεν ἐσθλά*, if they have appeared, or are come betokening good. — *δὸς τελεσφόρα*, give them to me fulfilled, sc. grant the fulfilment of them.

651. *ἀμφέπειν* depends on *δὸς* to be supplied from its opposite *μὴ ἐφῆς* of the previous sentence.

653. *εὐημεροῦσαν* is to be taken with *ξυνοῦσαν φίλοις*, living in prosperity with my friends. — *τέκνων* is for *τέκνοις*, being attracted to its relative. Comp. Alcest. 523.

660. Just as the prayer was finished, it seemed to be fulfilled. Human ignorance and guilt, having lost all faith in eternal justice, now triumph, and are certain of final impunity; but divine wisdom deceives, and by deceiving ruins them at the acme of hope. There is a striking scene of the same kind in CEd. R. 945, et seq., where Jocasta openly contemns the oracles of the Gods as being false, which in a few minutes assert their truth, and involve her and her husband in utter ruin. — The Schol. observes that the old man here avoids the extremes of pity and gladness, acting

the part of an indifferent stranger. He also remarks, that the poet was happy in making Electra and Clytemnestra hear the news together, that the story might not be told twice, and that the feelings of both might be shown together.

663, 664. The sense is, *am I right also in again guessing that this is his wife?* κυρεῖν here means, *to hit the mark, reach the truth.* Comp. Æsch. Suppl. 584 (589), καὶ τόδ' ἂν γένος λέγων ἐξ Ἐπάφου κυρήσας, *you would be right in pronouncing us sprung from Epaphus.* τυγχάνω is similarly used in Philoct. 223. — For πρίπει, *she appears*, see Alcest. 512.

668. ἐδεξάμην τὸ ῥηθέν, *accepti omen.* I receive what was said, as betokening a happy answer to my prayer. The aorist ἐδεξάμην narrates what were her feelings the moment before, when the other was pronouncing the words of good omen.

676. For the participle θανόντα following λέγω, comp. Mt. § 569, 5. ἀγγέλλω is so used in 1443, 1452. Usually the infinitive, or the participle with ὡς, occurs in such cases.

— Another reading of considerable authority for πάλαι λέγω is τότε ἐννέπω. For νῦν τε καὶ πάλαι, comp. Antig. 181. For νῦν τε καὶ τότε, v. 907 *infra*. The present tense includes the past in such cases; and usually is found even with πάλαι alone.

682. πρόσχημα governs the two genitives in different relations. The sense is the same as if ἀγῶνα stood in apposition with it: *the games, the honor of Greece.* Or, as Herm. explains it, ἀγῶνα takes the place of an adj. = ἀγωνιστικόν. See v. 19. — “*ἄθλων χάριν* dicit, quia non spectatum sed certatum venerat Orestes.” Herm. i. e. ἀγών here denotes the games as an institution and an assemblage; ἄθλα as a series of contests. — Some make Ἑλλάδος an adjective; others take ἀγῶνος with the ensuing, as governing ἄθλων. Comp. 699.

684. δρόμον. Several MSS. have δρόμου, which Herm. adopts, supplying κρῖσιν from the next clause. The Olympic, and probably the Pythian games began with the stadium race.

686. The sense is, *equalling the end of the race with his form*, i. e. closing the race, by gaining the victory, with a brilliancy corresponding to his personal appearance. So Pind. (Nem. 3, 32) says of an athlet *ὦν καλός, ἔρδων τ' ἐοικότα μορφῇ*. There is allusion to *λαμπρός* of v. 685, and *φύσις* = *εἶδος*. Several Scholl. gave this sense to this not obscure passage. But Musgrave conjectured *τῇ φρεσιν*, i. e. *ἀφίσει* (= *βαλβιδι*, *carceribus*), which most critics since have received, although not agreed as to the meaning of the passage. According to Brunck, *equalling the close of the race with the start* is hyperbolical language, denoting *going through the course in an instant*, which is flat and forced. According to Hermann, the expression means, *going back to where he set out*, which, he says, is a very plain description of the dialulus.

691. All the MSS. have *δρόμων διαύλων πεντάεθλ'*, which is altered by Porson into *δρόμων διαύλων ἄθλ' ἀπερ νομίζεται*. Herm. considers *πεντάεθλα* as put by attraction for the genitive, but does not say how the genitives of this line are governed. *πεντάεθλ' ἄ* makes the measure harsh, and the form, *ἄεθλον* for *ἄθλον*, is unattic. The Pentathlum again seems to have taken place on the second day, after the horse-race. Hence the text follows Porson's conjecture.

697. *δύναιτο* has an indefinite subject, e. g. *τις*. Comp. for the thought, CEd. Col. 252.

698, 699. *ἱππικῶν*, sc. *ἄθλων*, which word, or *ἱερά*, is understood in *τὰ Ὀλύμπια, τὰ Πύθια*. — *ὠκύπους*, relating to swiftness of foot.

702. *ἀρμάτων* for *ἵππων*, by metonymy. See Alcest. 67. — By *Λίβυες*, the Greeks of Cyrene in Libya are meant, who also colonized and possessed the neighbouring town of Barca (v. 727). Their skill in horsemanship is abundantly shown by several of Pindar's Odes. They were the first Greeks who drove four horses abreast (Herodot. 4. 189). Comp. Casaub. on Athen. 3. Cap. 22. But Cyrene was founded long after the time of Orestes.

706. The Ænians were a Hellenic tribe, dwelling on Mount Ceta, and therefore called also Cetai.

708. δέκατον ἐκπληρῶν ὄχον, "numerus decem currum curru suo implens, i. e. ordine decimus." Herm.

710. αὐτοὺς κλήροις ἐπηλαν, literally, *cast them by lot*, i. e. by casting lots assigned them their place. The proper object of πάλλιν is κλήρους, which being omitted, the verb alone came to mean to cast lots, and by consequence, in an active sense, to allot, or assign by lot. — ὑπαὶ σάλπιγγος. See 630.

713. ἐν. Herm. says, that the adverbial ἐν corresponds with *simul* only in the sense of *therewith*, or *besides*, and not in that of *thereupon*, and therefore reads ἐκ in this passage. As ἐν τούτοις has the meaning of *at the time of these things*, as well as that of *amid* or *together with these things*, why may not ἐν alone have both acceptations.

715, 716. φορεῖθ' — φαίδοντ' are here written without a coronis. Upon the question, whether elision takes place, or the augment is omitted, see Mt. § 160.

717. χνόας Suidas defines by σύριγγας. The latter, he adds, "is the part of the axle inserted into the hole of the wheel. And the hole of the wheel itself is also so called." The first signification obtains here: comp. 745. Perhaps σύριγξ properly denoted *the hole*, χνόη, *the end of the axle*, πλήμνη, *χοινίκη*, *the nave of the wheel*; but they are more or less confounded.

719. Brunck cites Virg. Georg. 3. 111. "Humescent spumis flatuque sequentum."

720–722. ἐσχάτην στήλην, *the last pillar*, the meta around which the charioteers turned. The spina, which ran a little obliquely near the middle of the Roman circus, was wanting in the Greek hippodrome. — ἔχων ὑπό, *driving towards*; properly, keeping his horses in the direction of, guiding them towards. ἵππους is to be supplied, as in several similar phrases; in others νῆα is understood. ὑπό, with verbs of motion, properly denotes, *direction under*, and the noun which it governs is an elevated object. αὐτήν here contrasts

the pillar itself with its neighbourhood, and may be translated with *ὑπό*, *directly under, directly towards*. — The next line is fully explained in the note on Antig. 138–140.

724. ἄστομοι. Schol. σκληρόστομοι, and so Suidas.

725, 726. βλεῖ φέρουσιν. Comp. Eurip. Hippolyt. 1224. “βλεῖ φέρειν, vel uno verbo ἐκφέρειν dicitur equus, qui, frenis non parens, effuso cursu, rectorem aufert.” Herm. — ἐκ δ’ ὑποστροφῆς can only mean, according to Herm., *post flexum, or iterato, rursus*. He joins it with τελοῦντες in the latter sense, in which case it is nearly expletive. It may be rendered *on or after turning round*, and be joined with συμπαλοῦσι. — τελοῦντες. The gender of this word is determined by ἵπποι, which the poet had in his mind, and which is both masculine and feminine in this narration. But Brunck and others make it a nominative absolute, understanding it of the charioteers. — The sixth and seventh courses are mentioned to show that the horses of the Ænidian began to be refractory in the sixth, and were now performing the seventh, when the disaster took place. It is natural to suppose that these horses came transversely into collision with the other chariot, when it was doubling the meta. — On one occasion (Pind. Pyth. 5. 65) forty chariots were broken.

731–733. The Attic poets omit no occasion of glorifying their countrymen. — ἀνακωχέειν, according to Suidas, “is properly used, when, in a storm at sea; men take in the sails, and toss upon the spot where they are, without trying to make head against the wind.” But here it answers to ἀνασειράζειν, to *rein back or in*. — παρῆς, *letting pass*.

734. “Verba Sophoclis duas admittunt interpretationes, unam, quæ Monkio placuit: *postremus quidem vehabatur, sed cohibebat equos, ut qui in fine spem repositam haberet*. In qua tamen insolentius dictum videtur ὑστέρας ἔχειν τὰς πώλους, *retinere equos ut posteriores sint*. Altera interpretatio, et ea mihi quidem verior videtur, hæc est, qua δὲ non ad ὑστέρας ἔχων πώλους, sed ad τῷ τέλει πλῆστιν φέρων referatur: *posterior quidem vehabatur Orestes, sed, quum minus validos*

equos haberet, in fine ponens fiduciam. Ita ut statuat facit Homerus, quem imitatus est Sophocles (Iliad xxiii. 319).” Herm. But the interpretation of Monk is to be preferred, because the local sense of *ὑστέριος* forces itself upon the mind. — *ἔσχατος*, not *outmost*, but *furthest behind*. The Athenian had escaped the general disaster by reining his horses in, and turning outwards; Orestes, by being behind.

736. “Interpretes δὲ δὲ de Oreste, *νῦν* de Atheniensi intelligunt. At sic nemo non *ἐκείνον* potius quam *νῦν* dici expectaret. *Νῦν* enim de eo dici necesse est, de quo potissimum sermo est. Atqui is est Orestes.” Herm. If so, the Athenian, who, though he had been ahead of Orestes, yet by drawing aside had receded from the meta, made an attempt to reach the meta before him; in so doing he brought his horses abreast of those of Orestes.

738. *διώκει*, *pushes on*: *ἵππους* is to be supplied.

741. The courses were twelve in all. Pind. Pyth. 5. 45. — Take *ἀσφαλεῖς* with *ὠρθεύτο*, = *ἀσφαλῶς*, or *ὥστε α. εἶναι*. — *ὠρθεύθ'*, *he passed straight onwards through* the courses. — *ἔξ* is used because his action of driving proceeded out of, or exerted itself from, the chariot. — *ὀρθεύς* — *ὀρθεύων*. Comp. Antig. 1266.

747. *τμητοῖς ἱμάσι*. See 863, and comp. Eurip. Hippolyt. 1245. — *πίπτοντος πέδω*. *πίπτειν* is not very often followed by a dative of that which is fallen upon or into, without a preposition. Comp. Eurip. Orest. 88, *δεμνίοις πέπτωκε*. Æsch. Choëph. 47, *πυρόντος αἵματος πέδω*.

749. *στρατός*, *the assembly*. This word, which originally denoted a body of men spread out or encamped (from the root of *στρώννυμι*, *sterno* — *stratum*), is often used, especially by Æschylus, as a synonym of *λεώς*. In the Iliad *λεώς* itself denotes the troops, especially the infantry.

750, 751. For the form of this sentence, see the note on Alcest. 948. *οἶα* — *οἶα* may be translated as if they were *ὅτι τοιαῦτα* — *τοιαῦτα*. Comp. Alcest. 144. *ἀνολολύζειν* takes an accusative of the person, like *βοᾶν* (Alcest. 235) and other verbs of crying and groaning; as implying pity.

We have also ἀνολλούζειν βοήν, Eurip. Troad. 1000, like βοᾶν βοήν; and ἀνολολύζειν Θήβας, to fill Thebes with shouts and cries, personare Thebas, Bacchæ 24.

754. κατασχεθόντες is accented as an aorist participle, being clearly such in sense. Comp. Prometh. 16.

757. κήαντες. So most MSS., but those which follow the recension of Triclinius, read κείαντες; and this Buttm. (Largest Gram. 2. 161) regards as the genuine epic form. Erfurd and Herm. read κείαντες, as being more Attic.

758. σποδοῦ qualifies σῶμα, as an adjective would. The sense is, a body reduced to miserable ashes. See v. 19, and comp. v. 58.

760. ἐκλάχοι is a reading of superior authority to ἐκλάχη. The optative may be referred to the beginning of the action of φέρουσιν, which includes the time when the messenger left the place, or, as Herm. says, it is said *ex mente illorum qui afferant cineres*.

762. τοῖς δ' ἰδοῦσιν, οἱ περ εἶδομεν, *spectatoribus, scilicet nobis qui vidimus*. Schaef. The last words are added, as an epexegetical after-thought, to show that he was one of the witnesses.

765. προόρῳζον. See 512.

766. After τί ταῦτα only a comma is to be put; two clauses (viz. τί ταῦτα λέγω, and πότερον εὐτυχῇ λέγω,) being condensed into one. Comp. Alcest. 675.

770. δεινὸν ἐστίν, has a very great influence.

771. For the use of the masculine singular here, comp. Antig. 455. — ὦν τέκνη for ὧν ἄν τ., as Monk remarks.

774. θανόντος — ὅστις, of his having died, who. For this construction of the participle, see the note on Prometheus.

780. ἐξ ἡμέρας, after it was day, as ἄμα ἡμέρᾳ means at daybreak.

781. The sense is, coming time always led me along (the path of life) as though I should die; i. e. I lived in constant dread of being killed at some near future time. — Sophocles has wisely painted the mother's love, and the murderer's dread of wrath, as existing together in Clytemnestra's mind. As the two feelings are contrary, her joy at this news is not

excessive. She feels (768), that her very deliverance from the fear of vengeance is attended with a sting.

783, *νῦν δέ* is repeated in 786. A double parenthesis intervenes, suggested by *νῦν*, and by *τῆσδε*.

785, 786. *ἐκπίνουσα*. Comp. Antig. 532. — *νῦν δέ*. The sense is, *But now we shall pass our days in quiet, I think (που), as far as this one's threats are concerned.*

792, 793. Schaefer joins τοῦ θανόντος with ἀκουε, and places a comma after Νέμεσι, in which case ὦν of the next line is masculine. But, as Herm. says, to conceive of Orestes invoking Nemesis is forced, while it is natural that Electra should call upon the Goddess to hear her mother's proud taunts. Νέμεσις θανόντος is like Ἐρινὺς πατρός, Œd. Col. 1434. — ὦν δέ, *what she ought to hear*, alludes to Clytemnestra's prayers, that the proud threats of Orestes might meet with retribution.

795. *τάδε* = *ταύτην τὴν εὐτυχίαν*. — In the next line *οὐχ ὅπως* is elliptical for *οὐ λέγω* or *οὐκ ἐρῶ ὅπως*, and answers to our *not that*. — Monk takes 795 as a question.

797. *ἥκοις ἄν* — *εἰ ἔπαυσας*. Here *εἰ* with the indic. takes the opt. with *ἄν* in the apodosis; a past action being the condition, and a possible present effect the consequence. See Mt. § 524, 2, 2. The sense is, *if you have made her to cease, — it can be said that you are come*. — *ἔπαυσας* is used with allusion to the same verb in the previous lines.

800. Two MSS. have *κατ' ἀξίαν*, and several critics write *καταξί' ἄν*, since *ἄν* is necessary in this line. But Herm. says, "nihil hic solæcismi, sed recte omnia. Intelligitur enim particula ex prægressis verbis pædagogi."

816. *ἀρά μοι καλῶς ἔχει* is, perhaps, said with allusion to 790, 791.

818. *ξύνοικος* (sc. *αὐτοῖς*) *ἔσοµ'*. The text is suspicious here, as the elision of the verbal ending *αι*, by the tragic poets, is very doubtful. Dawes transposed: *ἔσομαι ξύνοικος*. Herm. reads *εἴναιµ'*.

819. "*παρεῖσ' ἐµαντήν* conjungendum cum *τῆδε πρὸς πύλῃ*, *ad hasce fores me ipsu permittens*, i. e. *mei copiam faciens*

ad quodvis malum mihi inferendum." Herm. Brunck's *prostrata* comes nearer to the sense of this phrase, which means either *throwing myself down*, or *abandoning myself, negligently casting myself*.

826. κρύπτουσιν. Suid. οὐκ ἄγουσιν εἰς φῶς. But Herm., after Monk, takes this word in its neuter sense, *latent*.

833. ἐλπίδ' ὑποίσεις. By the words of 828, 830, the chorus implied that it retained some hope for Electra. Her entire despair and dejection show that she could not have uttered 823 – 826, which are given to her by Brunck. — μηδὲν μέγ' αὖθις is to be taken in the sense which a gloss cited by Brunck gives to it, μηδὲν ἀπρεπὲς εἰς τοὺς θεοὺς εἶπης.

836 – 848. The chorus alludes to a case similar to that of Agamemnon, in which a bad wife suffered divine vengeance. Amphiaraus, knowing that he should die if he joined the expedition against Thebes, hid himself, but was betrayed by his wife Eriphyle for the sake of a golden necklace. His son Alcmaeon avenged his death upon Eriphyle. Incidentally his honor in the world below is brought forward as a comforting thought. Electra denies that the cases are parallel, since he had a son to avenge him, but Agamemnon has none. — κρυφθέντα χρυσοδέτοις ἔρκεσι γυναικῶν. After γυναικῶν in the MSS. ἀπάταισι is read; but it injures the measure, and is obviously a gloss upon ἔρκεσι. — κρυφθέντα alludes to the earth's opening and swallowing Amphiaraus alive. — ἔρκεσι, *snare*s, the fraud used to discover his hiding-place. So Herm. But if this be the sense, χρυσοδέτοις must depart widely from its usual meaning, and denote *practised for gold, bribed*. Hence it is better to understand ἔρκεσι of the necklace given to Eriphyle, inasmuch as it was a *snare* to her, and led her to betray him. In the Choëph. 608, Æschylus mentions another woman, Scylla of Megara, who destroyed her father, χρυσεοδμήτοισιν ὄρμοις πιθήσασα δάροισι Μίνω. Sophocles seems to have had the passage in his mind when he wrote these lines. — πᾶμψυχος ἀνάσσει. One Schol. πασῶν ψυχῶν ἀνάσσει. And

so Mt. § 446, 8, Herm., and others. Brunck on Æsch. Pers. 677 (691), says; "Veterum opinio erat reges, qui virtute et factis excelluissent, apud inferos magna in dignitate esse, imperiumque in mortuorum simulacra, seu animas, exercere." Comp. Odyss. xi. 484, cited by Brunck, and see Blomf. on Persæ, ubi supra (697 of his ed.). In a frag. Eurip. has *χθονίων Αἰδη μετέχεις ἀρχῆς*; and in Alcest. 746, is a somewhat similar thought. The Schol. also defines *πάμπυχος* by *ἀθάνατος* and by *διασώσας πᾶσαν τὴν ἐαυτοῦ ψυχὴν*, i. e. *possessed of full vitality*, unlike the half-alive shades of the deceased. This last sense Passow prefers. — *ὀλοά γάρ. ὀλοή* has here a passive sense, *perdita*. The chorus began to say: *for the ruined woman* —; but Electra in a question anticipates what was intended to be said: *was slain?* (do you mean?) — *μελίτωρ*. Suid. *ὁ ἐπιμελούμενος, ὁ τιμωρὸς τοῦ πατρός.* — *τὸν ἐν πένθει*, sc. *ὄντα = τὸν πενθούμενον.*

849–859. *δειλαία δειλαίων = δειλαιότητα*. Similar superlative phrases are *ἄρῃτε ἄρῃτων*, CEd. R. 465, *ἔσχατ' ἐσχάτων*, Philoct. 65. — *κυρεῖς*, sc. *οὔσα*. See Antig. 487. — In v. 852, Hermann's emendation, *αἰῶνι* for *ἄχων*, appears in the text, without which both metre and sense are embarrassed. Musgrave had conjectured *αἰκιῶν*; but the adjectives can hardly be used substantively here unaccompanied by an article. *παμμήνω = πᾶσι μῆσι, perpetual*. Comp. Antig. 607, 608. *πανσύρτω πολλῶν δεινῶν στυγνῶν τε = σύροντι παμπόλλα δεινὰ καὶ στυγνά*. Electra says, *I also am aware, too well aware of this, in a life which for ever draws along with it a flood of miseries and calamities.* — In 855–859, the sense is, *draw me no longer aside* (sc. from grief,) *when I have no more with me one sprung from a common sire, and noble-born, whom I had hoped for, as my helper.* *ἄρωγοι ἐλπίδων* may be resolved, according to Herm., into *ἐλπισθέντες ἄρωγοι*. Comp. v. 19. The epithets properly belong to *ἄρωγοι*: for the poetic license in joining them with *ἐλπίδων*, see Antig. 794. There is another reading in the Schol., *ἄρωγαί*; which Musgrave and Hermann

prefer; and with which ἐλπίδων denotes *object of hope*, *person hoped for*.

861 — 864. The preceding words are to be supplied: ἔφν μόρος πᾶσι θνητοῖς οὕτως ὡς κείνῳ; — χαλαργός is from χηλή = ὀπλόν poetically, and ἀργός = ταχύς. Comp. ὠκύπους ἄγών, v. 699. — ὀλκοῖς, reins (from ἔλω, as ἐντήρ from ἔνομαι), = ἱμᾶσι of 747. — τιμητοῖς, cut, made by cutting strips of leather. — ἐγκῦρσαι is the subject of ἔφν, and μόρος its predicate. — ἄσκοπος, "*cujus finem conspiciere non possumus, immensa*. Sic ἄσκοπος χρόνος in Trachin. 246." Herm.

871 — 874. τοι, *profecto*. Herm. Brunck altered this into σοι. — διώκομαι, *propero*. Brunck's translation; and so Passow, who considers it as in the middle. But then διώκομαι — σὺν τάχει μολεῖν is tautological. With the passive, we have the sense, *I am driven on by pleasure*; and thus both clauses have their full share of meaning.

882. ἐκείνον ὡς παρόντα νῶν Matthiæ regards as a case of the accusative absolute with ὡς, the sense being, *on the ground that*, or *because I know that, he is present*. Elmsley supplies εἰδυῖα, ὀρῶσα, or some similar participle (note on Heraclid. 693). λέγω, however, may be easily supplied from the preceding clause; and the construction is like λέγουσιν ἡμᾶς ὡς ὀλωλότας, which Mt. § 569, cites from Æsch. Agam. 683. Dindorf reads νῶ instead of νῶν = νόει, which latter word is found in several MSS. — νῶν, *for us both*, seems to allude to *thine own evils and mine*, v. 880.

885. ἐμοῦ τε κοῦκ ἄλλου. "*Videntur Græci illo τε καὶ interdum usi esse, ubi, si severius rem expendas, non erat admitendum*. Simillimum est βλε τε κοῦχ ἐκόν in Ced. Col. 935, τρεῖς τε καὶ δέκα apud Pind. Olymp. 1. 127." Herm. Comp. Mt. § 626.

888. ἀνηκέστῳ, *cureless*. thence *ruinous*: here used with πυρί, a *fire* or *fever* of joy, and with χαρά, Ajax 52. The word is here used perhaps to denote that which ruins by maddening the brain, or by the bitter disappointment which must follow.

894. ὁρῶ ἐξ ἄκρας κολώνης is for ὁρῶ ἐπ' ἄκρᾳ κολώνῃ. Comp. v. 901 *infra*, Alcest. 836. And in the same way verbs of sight often adopt adverbs of motion instead of those of rest. See v. 1429. In this mode of speaking, the sight or image proceeding from the object, and not the sensation, was thought of. ὁρῶ ἐκ is, *I have a sight, I receive an impression of sight, proceeding from.*

895. πηγᾶς = χοᾶς, as in Œd. Col. 479. — περιστοφῇ governs ἀνθέων, perhaps, by the force of the noun στίφος or στέμμα implied in it. But see Mt. § 345.

901. νεωρῇ τετμημένον. She would know that it was *freshly cut*, by not having seen it before.

903. σύνηθες ὄμμα, *species animo obversari solita*. Herm.

905. οὐ δυσφημῶ, *I utter no word*. See v. 630.

911. πρὸς θεοῦς = πρὸς ναοὺς τῶν θεῶν. Comp. Antig.

199. M. Letronne has collected a number of examples of θεός so used, in his "Recherches pour servir à l'hist. de l'Egypt," 468, 469.

914. ἐλάνθανεν for ἐλάνθανεν ἄν. For the omission of ἄν see Alcest. 901.

915. ἐπιτίμια is here taken for *marks of honor* conferred upon Agamemnon; = ἀγλαΐσματα, 908.

917. αὐτός. The MSS. have αὐτός here, which Buttm. on Philoct. 119, and Wex on Antig. 929 (917), defend. The former asserts that the tragic poets use αὐτός in the sense of *idem* for ὁ αὐτός. The latter says, that αὐτός is employed, when a person is conceived of as he is, and as opposed to a change of his nature; but ὁ αὐτός, when he is opposed to another subject. Thus οὐκ αὐτὸς δαίμων in the present instance should mean, not a *different* δαίμων, but a δαίμων *with a different nature* or character. But this is at variance with the fact, that when a man's fortune changed, he was said to have another δαίμων, and *vice versâ*. Comp. Alcest. 913, μεταπίπτοντος δαίμονος, frag. Eurip. incert. (68, ed. Matth.) "a prosperous man ought not to think *ἔξιν τὸν αὐτὸν δαίμον' εἶσαι*." Matthiæ (in the Addend. to Eurip. Hippolyt. Vol. vii. 502) has refuted Buttmann's view at large, with his usual

good sense, and has brought Herm. round to his and the old opinion, that *αὐτός* is never *idem*. Herm. says, on Antig. 920 (third ed.), “*αὐτός ipse* adjectivum est, quo quis ab suis distinguitur, i. e. ab rebus omnibus quæ cum ipso conjunctæ sunt. *ὁ αὐτός* autem, *idem*, nomen est, quo quis in diversis rebus a se ipse non diversus esse significatur.” In some instances it may be difficult to say whether *αὐτός* or *ὁ αὐτός* (*αὐτός*) is to be read.

922. *ὅποι γῆς*. “Proprie dici debbat *ὅπου γῆς*, et *ὅποι γνώμης*, sed per attractionem bis dixit *ὅποι*.” Herm. If this be so, *φέρει*, by Zeugma, supplies the place of *ἔ* with *ὅποι γῆς*.

939. *λύειν βάρος* here is not to *alleviate*, *lighten the weight* of suffering, in which sense *λύειν μελεδήματα*, *λυσιππονος*, etc., are used; but to *unbind*, by unbinding to *remove the weight*.

949. *τις*, not *φίλων*, but *παρουσία φίλων*, which is the same as *παρὼν φίλος*. Comp. Alcest. 606.

950. *λελείμμεθον*. Elms. on Aristoph. Acharn. 733 (698, ed. Bekker), thinks that the Alexandrine grammarians invented the first person dual; of which, Iliad xxiii. 485, Soph. Philoct. 1079, and the present line,—all of them easily altered,—afford the only instances which he has noticed in the Greek writers, except two in a line of Pompeianus,—a hunter of rare words cited by Athenæus. This last circumstance rather favors the early existence of such a form, as Buttm. (Large Gram. 2, 419), remarks. Nor is it credible, that the grammarians, if they invented this form, should have been so modest as to insert it in only three places of the Classic writers. On the other hand, its disuse accords with a class of facts relating to the disappearance of the dual from a number of languages.

951. *βίω, θάλλοντά τ'*, i. e. *ἐν βίῳ ὄντα θάλλοντά τε*, = *ζῶντα καὶ θάλλοντα* of Trachin. 235.

958. Monk and Herm. remark, that *ποῖ* belongs to *βλέψασα*; the construction being, *ποῖ, εἰς τίν' ἐλπιδὼν βλέψασα, μενέϊς ῥάθνυμος*.

962. For the change in case from *ἐστερημένη* to *γηράσκου-*

σαν comp. Mt. § 536. Both constructions are common; the dative taking the case of a previous noun, and the accusative that of the subject of the infinitive. In the present case the accusative was convenient in order to avoid hiatus.

969. οὔτοι εὐσέβειαν. See Alcest. 1093.

971. καλεῖ is in the future middle with a passive sense.

972. ὁρᾷν πρὸς τι signifies, *to look with inclination or favor towards any thing*. See Schaefer on Dionys. de Comp. Verb., p. 143.

977. Masculine pronouns, adjectives, and participles are often taken with feminines dual, or refer to them, as in 1003, 1006. But here the noun is masculine, used instead of the feminine, according to Mt. § 436.

979. εὖ βεβηκόουν, *living in prosperity*, being in a prosperous course of life. Comp. CEd. Col. 1695, οὔτοι κατὰ μεμπτὶ ἔβητον, *you are not badly off*.

980. "Recte Musgravius, (Eurip. Androm. 221,) προσιτήν φόνον interpretatur administrarunt cædem." Herm.

1000. Comp. Philoct. 259, τέθλε, καπὶ μεῖζον ἔρχεται.

1002. ἄλυπος ἄτης, *without suffering harm, without harm*. Comp. ἄλυπος γήρως, *without the grief of old age, without old age*, CEd. Col. 1519, cited by Schaefer, Meletem. p. 79. Adjective compounds of α privative often differ but little in meaning from ἄνευ.

1005. λύει = λυσιτελεῖ. In this sense it takes a dative elsewhere. Herm. accounts for the accusative here by a species of attraction, as the following verb takes that case; or by a *constructio ad sensum*, the meaning being the same as if ὠφελεῖ or some such verb had stood in this place. I see not why λύει may not be taken in the active sense of *freeing*, κακῶν being easily supplied. The sense is opposite: *to die ingloriously* (i. e., as the next lines show, to be put to a slow death of torture and ignominious treatment,) *in no degree frees us from our evils, nor benefits us*.

1009. Brunck, in his version, joins τὸ πᾶν with γένος. But it is rather to be taken with ὀλέσθαι, as an adverbial phrase. Comp., for the expression, Aristoph. Birds 1239.

ὅπως μή σου γένος παρώλεθρον | Διὸς μακίλλη πᾶν ἀναστρέψῃ
Δικη; and for the accumulation of words denoting destruction,
 the formula of wishing destruction to one's self, *ἐξώλης*
ἀπολομένην καὶ παρώλης, Demosth. 395. 7, Reiske.

1011. The sense is, *and I will preserve what has been said secret and undone*, i. e. so that it shall remain secret, and nothing shall result from it. — σοι, *for thy sake*. — *φυλάξομαι* here adopts the meaning of the active. Comp. 1504, where the construction with an adjective is similar.

1013. ἀλλὰ τῷ χρόνῳ. Comp. the note on v. 411.

1015. *πειθον*. "Brunckii MS. C. *πειθοῦ*, quod ab illo, magis Atticum judicatum, receperunt Erf. et Schaef. — Est hic unus ex ridiculis illis Atticismis, quales plurimos hæc ætas procudit. *πειθοῦ* est *obedi*, quod est, statim mutari sententiam et fieri quod jubeat, volentis: *πειθον* autem, *sine tibi persuaderi*." Herm.

1018. *ἐπηγγελλόμεν* has the sense of *asking* here, according to Thomas Magister, cited by Brunck, but rather, according to others, of *bidding*, like our word *tell*.

1023. *φύσιν* here denotes spirit, *λήμα*. She had the same spirit then, but her youthful mind was not equal to the task.

1028. *καί* requires that a clause should be supplied, such as *ἀνέχομαι νῦν κλύουσα*. The form of the expression *ἀνέχομαι κλύουσα ὅταν εὖ λέγῃς* is sarcastically accommodated to this suppressed clause, being instead of *καὶ ἀκούσομαι* simply. The sense is, *I hear you with patience now, and I shall hear you with patience also when you commend me*.

1033. *μητρὶ* — σῇ. "Hoc σῇ magna cum vi additum; *matri te dignæ*." Schaef.

1035. The sense is, *but then know at least to what a degree of baseness thou art trying to lead me*.

1037. τῷ σῷ δικαίῳ, *what you call just*. Comp. Antig. 573.

1040. ὧ — *κακῷ*. See v. 163.

1044. *ἐπαινήσεις ἐμέ*, i. e. experience will bring you round to my opinion.

1052. οὐ μὴ μεθίστομαι. Elmsley, on Œd. Col. 177,

Medea 1120, and elsewhere, teaches that *οὐ μή* with the subjunctive denies, but with the future indicative forbids; and that in the latter case the verb and *μή* are to be taken together, while *οὐ* affects the whole sentence which is interrogative. Thus *οὐ μή λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί*; means, *will you not not talk, but, etc.*, i. e. *do not talk but*. He thinks *οὐ μή* elliptic for *οὐ δεινὸν μή* in all cases. There are several examples, which, he says, cannot be reconciled with this rule, one of which is the present; another, CEd. Col. 177; a third, Aristoph. Frogs 512. In these cases he alters the text, reading in the present line *οὐ, ubi*, with some MSS. A fourth example, Antig. 1042, (where *μή* cannot belong to *τρέσας*) he does not notice. Herm., on Elmsley's Medea (Opusc. 3. 236), agrees with him, as to the interrogative nature of certain sentences where *οὐ μή* with the future is found; but justly remarks, that the prohibitive force is confined to the *second persons* of futures, and is not owing to the nature of the tense. Thus, as *οὐ μείνεις*; *will you not stay?* is closely allied to *μείνον*, so *οὐ μή μείνεις* —; answers to *μή μείνης*. Matthiæ, in his Grammar, modifies Elmsley's views, but is quite confused, and erroneous in several points. Thus he regards v. 42 of this play as affording an instance of *οὐ μή* with a future; but *μή* is there confined to the subjunctive, and the future *ὑποπτεύουσιν* has only *οὐ*.

The following points seem to be clear. 1. *οὐ μή* with the subjunctive is elliptical for *οὐ δεινὸν μή*, or some similar phrase. Now, as words of fearing with *μή* are sometimes followed by a future indicative, so is it with *οὐ μή* thus elliptically used. The examples of this are rare, but not on that account to be condemned. 2. *οὐ μή* is sometimes not for *οὐ δεινὸν μή*, but *οὐ* affects the sentence, which is interrogative, and *μή* the verb. In all these cases, the verb is in the *second person* of the future. 3. The subjunctive with *οὐ μή*, and the future out of the *second person* deny; the *second person* of the future with *οὐ μή*, if the interrogation is resolved, answers to an imperative.

The distinction between οὐ μὴ μεθίψομαι and οὐ μὴ μετάσπῳμαι is at most a slight one. Herm. (Opusc. 3. 188) says, that the subjunctive is used with regard to what we fear will happen at a certain or not distant time; the future indicative, with regard to what we fear will happen at an indefinite time. But the thing feared in 1029 is sufficiently indefinite, although we have οὐ μὴ πάθῃς, and definite in CEd. R. 1075, where we have δίδοιχ' ὅπως μὴ — ἀναρρήξει.

1054. Triclinius understands τὸ θηρᾶσθαι κενά of Electra's taking counsel of her sister, by which nothing would be accomplished. *To pursue after things useless*, she says, *is the part of much folly*. This she would do, if she followed her sister's advice, which was in favor of groundless and useless conduct.

1058 - 1069. τοὺς ἄνωθεν = τοὺς ἐν αἰθέρι. Comp. CEd. R. 965, τοὺς ἄνω κλέζοντας ὄρνις. ἄνωθεν is for ἄνω, perhaps on account of the verb of sight. See v. 894, and comp. Philoct. 28. — τροφῆς κηδομένους ἀφ' ὧν, *providing for the support of those from whom*. The filial piety of storks is alluded to. Comp. Aristoph. Birds 1353, cited by Musgrave, where Patralceas says, that he wishes to choke his father, and get all the estate. Pisthetærus replies,

"But we the birds possess an ancient law,

Graven upon the pillars of the storks,

That, when the father stork all the young storklets

Has fed, and fitted them to fly abroad,

The young in turn are bound to feed the father."

ὧν = ὧν ἄν. — εὐρωσι has the sense of the middle εὐρώνται.

— The chain of thought in the first eight lines of this strophe seems to be this: Why do we not act like birds in respecting our parents? But, although Chrysothemis shows this disrespect for her father's memory, they, the adulterers, shall not be long unpunished. — For the accusatives in 1063, 1064, see Antig. 758. — χθονία = ἰούσα ὑπὸ χθόνα, and βροτοῖσι seems to depend upon it, so that the sense is, *fame, which carriest news beneath the ground for mortals*. But Brunck and Herm. join φάμα βροτοῖσιν together, *mortalium fama*. — καταβόασον ὄνα. Comp. βοᾶν ἰωήν. Philoct. 216,

and the note on v. 750. — ἀχόρηντα, *sad, mournful*. So Eurip. Troad. 121, αἶας ἀχορεύτους.

1070 – 1081. The sense of the first four lines is, *that ere now the affairs of their house are at a bad pass, and, as to what concerns the children, the discord of the two is no longer settled in an amicable mode of life*. The first clause speaks of the prosperity of the adulterers; the second of the variance of the two sisters, which had now become more declared. “Prior pars enunciationis propter posteriorem addita est, hoc sensu, *quum jam laborent ex odio domestico* (i. e. Clytemnestræ et Ægisthi), *accedere etiam rizas sororum*.” Herm. — A syllable is wanting at the end of 1070: Herm., after Triclinius, adds δῆ. — διπλῇ φύλοπις is like ξύναιμον νεῖκος, Antig. 793, or like ἀμφίλογον νεῖκος, Id. 111. — σαλεύει, properly, *tosses at anchor upon the sea, is at the mercy of the storm*. — τὸν αἶε, sc. χρόνον. — ἐλοῦσα furnishes the condition of the preceding line. The sense is, *ready to give up life* (for βλέπειν see v. 66.) *after destroying* (i. e. *if thereby she can destroy*,) *the two wretches*. Ἐρινός, in Trachin. 895, denotes *mischief, ruin*, here *author of mischief*, like ἄτη in Antig. 533. — εὐπατρὶς, *of a noble nature*. εὐγενής is often so used, e. g. in 257.

1082 – 1089. A syllable is wanting at the close of 1082. Herm. inserts γάρ. — ζῶν κακῶς, *by living basely*, not *rebus in adversis*, as Brunck has it. — ὥς, *quomodo*, i. e. in conformity with this conduct of the good. — “πάγκλιαντον αἰῶνα κοινόν, mortem dici recte vidit Erfurdcius, nec fieri potest, ut hæc alium sensum habeant.” Herm. Erfurdci cites from Phœniss. 1484. κοινῷ θανατῷ σκοτίαν αἰῶνα λαγόντων, where αἰῶνα seems to mean, *state of existence*, but Herm. renders the present phrase by *commune illætabile fatum*. — καθοπλίσασα τὸ μὴ καλόν. Schol., καταπολέμησασα τὸ αἰσχρὸν καὶ νικήσασα; Brunck, *profligato scelere, taking up arms against wickedness*. But as καθοπλίζειν elsewhere means *to arm*, Herm. interprets this clause, *scelus armans*, i. e. *provocans ad dimicationem*. — δύο φέρειν ἐν τῷ λόγῳ, lit. *in order to obtain two things in one discourse*,

i. e. in order to acquire two titles both together, when she is spoken of; viz *κεκλησθαι*, etc.

1091 – 1097. Herm. gives *τεῶν* for *τῶν* in 1091, his own conjecture, and *χειρ* for *χειρ* in 1090, from Eustathius. Dindorf, in both his edd., gives *ὑπόχειρ* in 1092 for *ὑπὸ χεῖρα* (*χίρα*, Erf. and Herm.) from a conjecture of Musgrave's and Hermann's. — *ἄριστα φερομένην* seems to be a phrase like *τὰ πρῶτα*, or *ἀριστεία φέρεσθαι*, *to get the first prize*; and *ἄριστα τῶνδε (νομμῶν)*, *the first prize for the observance of the laws*. Comp. Antig. 368, where *νόμους* means, *obedience to the laws*.

1098, 1099. *ὀρθά τε — ὀρθῶς δέ*. *δέ* is used instead of *τε*, because of the extreme frequency with which it occurs, after the same or a similar word in a second clause, as *ἤ μὲν* and not *τε* had preceded. See Herm. on Ajax 823.

1101. *ἔνθα* for *ὅπου*. See Alcest. 785.

1102. *ἄζημοις* has an active sense here. *He who told you has done you no harm*, sc. by misdirecting you.

1110. *τὴν σὴν κληδύνα*. See v. 1037.

1113. *φέροντες — κομίζομεν*, *we are bringing and have in charge*.

1115. *τοῦτ' ἐκεῖν' ἤδη σαφές*. "*τοῦτ' ἐκεῖνο* is a common phrase, in which *ἐκεῖνο* refers to something before said, or thought of, or to some familiar truth. It is followed by a sentence explanatory of *τοῦτο* without a connective particle." Mt. § 471. 11. I have placed a colon after *σαφές*. The earlier editions have a full stop; Hermann's and some other modern ones none, — without reason, as I think. Comp. Medea, 98.

1122. *ἀποδύρωμαι* is in the first aorist.

1125. *πρὸς αἵματος, φύσιν*: i. e. *οὐσα πρὸς αἵματος κατὰ φύσιν*. *φύσιν* is almost superfluous, as in v. 325.

1126. Aulus Gellius (7. 5,) relates, that a celebrated actor, Polus, performed the part of Electra in this play, after the death of a beloved son. "Igitur Polus," says he, "lugubri habitu Electræ indutus, ossa atque urnam a sepulcro tulit filii, et quasi Oresti amplexus, opplevit omnia non simulacris

neque incitamentis, sed luctu atque lamentis veris et spirantibus."

1127 - 1129. λοιπόν is best taken with *μημεῖον*, and *ψυχῆς* in apposition with *φιλετάτου ἀνθρώπων ἐμοί*. — *ἀπ' ἐλπίδων*, "*secus ac speraveram*. οὐχ ὥνπερ. particula οὐχ abundanter posita cum attractione. Debebat enim dici καὶ οὐχ αἰσπερ ἐξέμπερον." Herm.

1134. "ὅπως ἔκεισο non esse ut *jaceres* sed ut *jacuisses*, vix opus est hodie moneri." Herm. See Prometh. 157, 749.

1138 - 1141. If Pope's elegant lines, (which Monk also cites,)

"No friend's complaint, no kind domestic tear,
Pleased thy pale ghost, or graced thy mournful bier :
By foreign hands thy dying eyes were closed,
By foreign hands thy decent limbs composed,"

are compared with these similar ones, Sophocles will be found to have the better in simplicity and tenderness. Instead of *pale ghost* we have *τάλας*, instead of *gracing the mournful bier*, and *decent limbs*, we have the natural expressions for the works of loved hands at the funeral. — *ἐν* is used to denote the instrument, because the body was in the hands of those who washed and buried it. — *ἄθλιον βάρος*. Comp. Alcest. 204.

1152. Erfurdt and Herm. put a colon after *ἐγώ*, and write *σοί*, because σοί "intolerabili languore fœdat hunc locum."

1174. "Ut recte monet Monkus, ποῖ λόγων jungenda sunt; qui tamen addere debebat, ad eundem genitivum participium ἀμχανῶν referendum esse." Herm.

1176. Hermann writes but one interrogation mark in this line, taking *πρὸς τί* for *πρὸς ὃ τι*. Comp. CEd. R. 1144. It may be doubted, however, whether two short questions are not better suited to the excited state of Electra's feelings.

1181. ἀθεῖως, *without the gods' help*, in a state of desertion by them. Comp. CEd. R. 254, γῆς ὧδ' ἀκάρπως καθεῖως ἐφθαμμένης, and 661, ἀθεος ὀλοίμην.

1183. τροφῆς, *made of life*. So CEd. Col. 323.

1185. Orestes says: *how ignorant was I, as it seems, of my misfortunes!* i. e. I thought them great, but now find

them small in comparison to thine. So, I find, Erfurdt understands this passage. In the next line *τοῦτο* means his ignorance of his own evils. Any other explanation of this line would make him reveal himself too much, which for some time he avoids.

1187. *ἐμπρέπουσαν πολλοῖς ἄλγεσι*, not *shining amid sufferings* by reason of constancy and greatness of soul, as Passow explains this phrase, thus bringing in a circumstance foreign to the context, and about which Orestes could be supposed to know nothing, but *conspicuous for a multitude of sufferings*. *ἐν* in this compound denotes *amid*, i. e. *being environed with*. Comp., from a frag. of Sophocles, *γυναικοῖς ἐμπρέπεις ἐσθήμασιν*, *thou art conspicuous for apparel imitating that of women* (literally, conspicuous in, i. e. being dressed in).

1191. *πόθεν τοῦτο* for *πόθεν ἐστι τοῦτο ὃ*, according to the idiom explained in the note on Alcest. 106.

1193. *ἀνάγκη τῇδε προτρέπει*, “*hoc serviendi necessitate cogit*. — *ἀνάγκη προτρέπει* idem est quod *ἀναγκάζει*: et quum *ταῦτα* dicere deberet, pronomen ad nomen *ἀνάγκη* accommodavit.” Herm.

1194. *ἐξισοῖ* seems here to be intransitive; something as the verb *to equal* in English has both the senses of *to make equal*, and *to be equal to*.

1195. *λύμη βλον* seems to mean, *ill treatment in regard to the mode of living*.

1200. The inconsistency between this verse and v. 130, must be laid to the account of Electra’s excited feelings. — Herm. writes *νῦν* — *ποτέ*, *now at last*. — *νῦν* = *οὖν*.

1201, 1202. *ἀλγῶν*. “*Qui ἐποικτείρει*, non continuo idem *ἀλγῆ*. Sæpe enim commovemur *misericordia*, etiamsi non veniamus in societatem malorum.” Schaefer. — *ἐγγγενῆς* — *ποθεν*, *a relative from any source*, i. e. *in any way*.

1203. *τὸ τῶνδε εὐνον πάρα* = *αἶδε πάρεσιν εὐνοι*.

1205. What is the poet’s object in introducing these lines, where Orestes requires his sister to lay down the urn? Would there have been an ill omen in Electra’s holding his

supposed ashes while he revealed himself? Or did he linger with the natural reluctance with which men enter upon the disclosure of something momentous, and thus guide the conversation to a point, where he could declare himself with greater ease, and more naturally?

1214. ἄτιμος τοῦ τεθνηκότος, *unworthy of the dead*, i. e. unfit to possess his ashes.

1217. πλὴν λόγῳ γ' ἡσκημένον, *except as artfully clothed in words*, = πλὴν λόγῳ, simply.

1224. ὃ φίλτατον φῶς. "Sic infra, v. 1354, ὃ φίλτατον φῶς, quod explicans poeta, statim addit ὃ μόνος σωτήρ δόμων. — Sed imprimis compares Odys. xvii. 41." Schaefer. But, if φῶς in the present verse answers to σωτήρ, meaning Orestes, how can he add, φίλτατον, συμμαρτυρῶ? It is taken here in the sense of σωτηρία, or of χαρά.

1225. μηκέτ' ἄλλοθεν πύθῃ, *inquire no more of any one else*, i. e. learn it from myself. Comp. CEd. Col. 1266.

1226. ὥς ἔχῃς, *as mayest thou have*, as I wish thou mayest have.

1230. "συμφορά vox est media, quæ in utramque partem accipitur. — Alibi absque ullo ad bonam seu malam fortunam respectu, nihil aliud quam ἀπόβασιν significat." Brunck. Comp. ἐλπίς, ὄνειδος, τέχνη.

1239. ἀδμήτιαν = παρθένον. It is used perhaps sarcastically with allusion to the unchaste Clytemnestra. For the use of the accusative, see v. 1063. — The close of this sentence is correctly translated by Brunck thus: *nunquam metuendum existimabo inutile illud domi usque desidens mulierum pondus*. περισσὸν ἄχθος γυναικῶν = γυναικίας περισσὸν ἄχθος οὐσας, *women who are a mere dead weight*, as far as battle is concerned. Hermann's version of this phrase is, *Clytemnestra nimiam semper severitatem*. But neither ἔνδον ὄν, nor the contemptuous indignation of Electra, nor the answer of Orestes, favors this strange translation. — The Scholiast on this part remarks, that "both speakers have their appropriate characters. Electra, being a woman, and unexpectedly fortunate, is too bold: but Orestes is cautious

on account of engaging now for the first time in such an enterprise."

1246 – 1250. The sense is, *thou didst mention an evil not covered with clouds* (i. e. not obscure), *that cannot be undone, never to be forgotten, such as our evil is.* — ἐπέβαλες. Schol. ἐπέβαλες μοι, *you put me in mind of*; more properly, *you struck upon*, noticed. Comp. a somewhat similar passage, Antig. 857. This verb elsewhere takes a dative in this sense; but, like several neuters in Sophocles, it is construed *ad sensum*. Comp. v. 1378. — λησόμενον has a passive sense. See Antig. 210.

1251. ὅταν παροῦσα φράζῃ, *whenever favorable opportunity shall advise it*. Here παροῦσα has the sense of καιρός, because the present moment, as opposed to delay, is the right time, the καιρός, in all cases. — For ἔξοδα καὶ ταῦτ', Hermann gives ἔξοδα καὶ ταῦτ'.

1253. ὁ πᾶς — χρόνος. Brunck renders this by *quodvis tempus*, and so Hermann seems to understand it. But, if the sense were, *any time would be proper for the mentioning of these things*, should we not have πᾶς καιρός? The meaning seems to be, *the whole, the whole of time, whilst it was present, would be proper* (i. e. would be a fitting occasion) *for me to tell of these things*, i. e. I can very properly speak of these things for ever. παρῶν alludes elegantly to παροῦσα.

1257. τοιγαροῦν ὥζον τόδε, *therefore keep this* (freedom). Hermann says that this phrase means, *keep until another time* this discourse about our evils. But, if so, the answer of Orestes in 1259 is substantially a repetition of this verse, and then Electra's question, τί δρώσα; *by doing what?* has no meaning.

1260 – 1262. The sense is, *who then, now that thou art come, could thus substitute, properly at least, silence for words?* — ἄξιαν may be conveniently rendered by an adverb. — ὥδε, *thus*, i. e. *as you bid me do*.

1266. The MSS. have ἐπώρσεν here, but the number of syllables ought to be the same as in the corresponding line of the strophe. The word ἐπώρσεν, *sent onwards with a*

fair wind, would suit the sense, but the middle syllable of *καταλύσιμον* in the strophe is short. Dindorf gives *ἐπόρισον*, which can have the meaning *brought on the way*. This I have admitted into the text.

1271. *εἰργασθῆν*. See Antig. 1096.

1274. *ὁδόν* is taken with *φανῆναι*, as containing the idea of *coming*.

1277. *μεθίσθαι* is exegetical, = *ὥστε μεθίσθαι αὐτήν* (and not *αὐτῆς*. See Herm. on this passage).

1278. *ἰδών*, if *I saw* them, sc. *ἀποστερίσποντας*, *trying to deprive* thee of it.

1280 - 1284. *τί μὴν οὐ*; So Herm. after Seidler, for *τί μὴ οὐ*; which can have no place here. — *αὐδάν*, the *voice* of Orestes. — The next two lines seem to mean, *I kept my feelings from utterance, listening without a cry*. For *ἔαχον ἀναυδον*, comp. 242. *νῦν δέ*, which follows, requires these lines to be referred to some past event. Brunck understands them, as well as *αὐδάν*, of the story that Orestes was dead. But it is difficult to perceive the precise import of the passage; and Herm. pronounces it corrupt.

1291. The synonymous words of this line are significant of the tautology and prolixity into which Electra would be apt to fall.

1292. *χρόνου καιρόν*, *opportunity afforded by time*.

1296 - 1298. *οὕτως (ἀκόπει) ὅπως*, *use such consideration that*. — *νόη*, Orestes and Pylades. — *μάτην* = *ψευδῶς*. See v. 63.

1301, 1302. *ὅπως καὶ σοί*. *καὶ* often stands after words of comparison, to show connexion; without any force that can be given in English. Comp. 1146. Mt. § 620. under *καὶ*. 2. — *τῇδε*, sc. *ὁδῷ*. — *τάς ἡδονάς*, *my pleasures*. — *κοῦκ ἐμάς = καὶ οὐκ ἐξ ἐμαιοῦ*.

1309. *μὴ δεισῆς ὧς*. Instead of *δέδοικα μὴ*, often occurs *δ. ὧς* or *ὄτι*. In these cases the object of the fear is expressed without the additional idea of guarding against it. Comp. 1427. Mt. § 520, Obs.

1311. *μῖσος ἐνέτιχέ μοι*. "Elegans metaphora, quâ, odium, tanquam infusa cera, animo adhærere dicitur." Brunck.

1312. The sense, according to Hermann, is, *I will never wholly cease from taking pleasure in shedding tears*. But I see not why, as the simple genitive without *ὑπό* is sometimes used after passive verbs (Mt. § 375, Obs. 1.), *χαρᾶς* may not be for *ὑπὸ χαρᾶς*, and the participle be joined with *ἐκλήξω*. Schaefer alters *χαρᾶς* into *χαρᾷ*.

1322. *ἐν' ἐξόδῳ*, at the gate-way, or door-way. *ἔξοδος* often denotes a place, either with the genitive of *πύλη*, *θύρα*, *θυρών*, as in 328, Æsch. Sept. ad Theb. 33, 58, or alone, as in Antig. 1184, Eurip. Androm. 1143.

1323. *τῶν ἐνδοθεν*, sc. *τινός*. In the ensuing words of Electra, says Hermann, "the double sense, of which the tragic poets make frequent use, is worthy of notice. For these words would of course be understood, by people belonging to the house, of the ashes of Orestes. But Electra herself uses them in reference to Orestes alive," who could neither be turned away, coming as he did, nor be a pleasant inmate.

1327. See the note on Antig. 35.

1328. *ἐγγενής*, hereditary. Schol., *ἄξιος τοῦ γένους*. Comp. Ced. R. 1225. Unless the sense *inborn* is better.

1332. The sense is, *what you are doing* (making ready to do) *would have been in the house before your persons*.

1334. *πρόδεσθαι τινας εὐλάβειαν*, to put caution before any thing, to see to, or provide for it. Comp. *δέσθαι ἐπιστροφὴν* *πρὸ τοῦ θανάτου*, to have a care for, take up the cause of, τ. θ., Ced. R. 134.

1337. It is very true to nature that Orestes should delay, and be loth to begin the work (comp. 320), upon which the divinity had sent him, and equally so that Electra, though of all persons most anxious to have it accomplished, should retard it still farther by unnecessary questions.

1340. *ὑπάρχει*, *commodum contingit*, Brunck. *ὑπάρχειν* occasionally denotes *to be at hand; ready for use; useful; advantageous*.

1341. ἡγγεῖλας — ὡς τεθνηκότα. See v. 676.

1344. τελουμένων. See Antig. 1179.

1345. There is a play upon the word καλῶς. τὰ μὴ καλῶς refers to the wicked joy of Clytemnestra at the death of Orestes, and her security on that account. So Herm.

1354. See 1224.

1359. ἔφαινες, sc. ξυνών.

1365. κυκλοῦσι, usually active, is here neuter, like ἐπικυκλεῖν in Trachin. 130, cited by Brunck, ἐξισοῦν, v. 1194, and τελεῖν, 1417. Schaefer makes it an Attic future; but Herm. more properly a present. No such futures, from -εω-ησω, can be found, as it seems, in Attic writers.

1366. “ταῦτα ex abundante positum, nam accusativus a verbo δειξουσιν pendens, jam v. 1364 præcessit: qui cum sit masculini generis, ex regula syntactica debebat hic sequi τούτους — σαφεῖς. Sed ita Græci sæpius neutris utuntur.” Schaefer.

1374. χωρεῖν. Comp. v. 9. — ἔδη, *statues*. See Ruhnken on Timæus in voce, and Passow.

1378. The neuter προὔστην takes an accusative from its connexion with λιπαρεῖ χειρὶ; the sense being, *I supplicated thee standing before thee*. — ἀφ’ ὧν ἔχοιμι, *with whatever offerings I had*. The prepositions ἀπό and ἐκ are here used, because the offerings, so to speak, were that from which the prayers started, on which they were founded. — Brunck gives the spirit of ἐξ οὖον ἔχω by *cum verbis quæ sola habeo*.

1384 – 1397. προνέμεται, *feeds or ravages onward, advances*. — τὸ δυσέριστον αἶμα = τὸ αἶμα τῆς δυσερίστου ἔριδος. — κύνες. Probably not Orestes and Pylades, but the Furies; comp. 488 – 491. For κύνες, see Prometh. 803. — ὄνειρον, the presentiment, which they expressed also 472. αἰωρούμενον, *in suspense, unfulfilled*. — νεακόνητον αἶμα, — the reading of nearly all the authorities, — has forced ancient and modern interpreters to render αἶμα, *sword*. But how the word can have that meaning, it is hard to see; unless it be taken in the sense of *cause of bloodshed, instru-*

ment of death. Herm., from a Schol., elicits νεοκόνητον, which is probably a mere misspelling, and which should mean *newly sprinkled*. But how a deriv. (not of κονίαω, but) of κονέω, *raise dust, hasten*, can have this sense, does not appear. Besides, the blood was not yet upon his hand. The τέγμα had not yet (1397) quite been reached. Hermann says, that the metre shows νεακόνητον to be a false reading, or, in other words, that its second syllable is long. This would be true, if νεακόνητος is Doric for νεηκόνητος. But may not this compound have been like νεάλωτος, θεάρεστος, where the α is short?

1398. It was natural for Electra to enter with her brother. By devising a good reason for bringing her out again, the poet not only spares her an unbecoming situation, but finds occasion for one of the most fearfully sublime scenes in the ancient drama. He improves much on his predecessor's parallel scene. παῖσον, εἰ σθένεις, διπλῆν can hardly be read without shuddering.

1399. τελοῦσι is probably future, with which tense αὐτίκα is mostly used.

1401. λέβητα — τάφον denote here, *kettle* and *funeral feast*, according to the Schol. and Brunck's translation. But Orestes and his companion would hardly have stood by Clytemnestra during that office. λέβης is the cinerary urn, as in Choëph. 675 (696).

1405. πλέα, feminine plural nominative for πλέαι, from πλέω, Attic for πλείοι.

1410. μάλ' αὖ, *indeed, again*. A very common formula in repeating exclamations, as in v. 1416.

1412. The imperfect ᾤπτειρετο is used, because there is a definite reference to the time of the murder.

1414. καθαρμερία. Schol. κατὰ ταύτην τὴν ἡμέραν, and so modern interpreters. φθίνει is rarely, if ever, transitive. Herm. changes it into φθίνειν.

1415. διπλῆν. Comp. Antig. 1307.

1416. εἰ γὰρ Αἰγίσθω γ' ὁμοῦ. For γ' the MSS. have θ', which would require, as Herm. remarks, that the sen-

tence, if fully written out, should be *εἰ γὰρ πληγὴ σοι εἴη, Αἰγίσθω τε ὁμοῦ*. But the ellipsis is harsh, and the sense unsuitable; for Clytemnestra was already smitten. The true construction is, *εἰ γὰρ ὅμοι ἦν Αἰγίσθω ὁμοῦ*. Electra fiercely mocks at her mother's cry, and says, *O that Ægisthus had "woe is me" as well*, i. e. *O that he were uttering the cry also*.

1417–1420. *τελοῦσι* is intransitive, as in Choëph. 1008 (Blomf.), and in the examples there given by Blomf. — *ὑπεξαίρουσι*. Schol. *ἐχέουσι*, rather *κλοπῇ ἐχέουσι*. The phrase is like *εἰλὶν αἶμα*, CEd. R. 996. — The closing sentence is an imitation of Choëph. 873 (886), where a servant says, *τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω*.

1422, 1423. These two lines were formerly given to Electra, but belong, without doubt, to the chorus, as Erfurdt first remarked. For, 1. The chorus ordinarily introduces a new comer, at the close of a lyric passage, with *καὶ μὲν*. 2. The lines are too cool for Electra. 3. The strophe and antistrophe, where the latter is entire, agree not only in the same number of corresponding lines being given to a speaker, but in every instance except one, of syllables also. — *οὐ δ' ἔχω λέγειν*, *but I cannot say* how the matter will result. The chorus seems to think of the final result; whether Orestes would overcome Ægisthus or not. Herm., after Erfurdt's conjecture, puts *πέγειν* for *λέγειν*. I have put *οὐ δ'* for *οὐδ'*, which the sense seems to demand.

1424. *πῶς κυρεῖ*. A syllable is wanting. Reisig conjectured *κυρεῖτε*, but the answer of Orestes requires *κυρεῖ*. Herm., after Erfurdt, gives *κυρεῖ δέ*. Here *δέ* refers to something suppressed, such as, *I see that their hands are dripping with blood, but —*

1425. "Matricidam ne spectatores aversarentur, omnis culpa perpetratæ cædis in Apollinem statim conferenda erat." Schaef. It was admirably thought of by the poet to make renewed mention here of the commission under which Orestes acted; and also, by the form of his answer, to reveal a half-awakened doubt arising in his mind, whether he were

acting rightly. Such doubts always arise in new and agitating scenes, in the first moments of reflection, especially in cases where the form of the act is usually connected with moral wrong.

1429. ἐκ προδήλου = προδήλως, in *plain sight*. This adverbial expression came perhaps from ἐκ προδήλου τόπου, and thus affords another instance of ἐκ for ἐν after verbs of sight.

1430. οὐκ ἄπορόν, sc. ἔτε. Comp. οὐκ εἰς δῖεθρον; οὐχὶ θαῖσον; CEd. R. 430. — Herm. writes πον, and gives ἐφ' ἡμῖν to Electra.

1433. ἀντιθυρα. Schol. τὰ ὀπισθεν τῆς θύρας. "Est ἀντιθυρον locus in ædibus interior oppositus foribus." Herm. — It is not clear in what sense κατά is here taken, whether in that of *down upon*, or some other.

1434. Supply εὖ θῆσθε. The order is, ὥς, εὖ θίμενοι τὰ πρῶν, νῦν πάλιν τάδε εὖ θῆσθε.

1435. "ἢ νοεῖς verba esse Electræ strophe docet. Hoc dicit: *illuc nunc quo cogitas propera*." Herm.

1445. Comp. Antig. 441. — κρῖνω, *I ask*. Comp. Ajax 586.

1449. This is the first of a number of passages containing a double sense, in which divine justice, by the mouth of Electra, scoffs at the miserable man, and shows most fearfully with what entire security and raised hope he is rushing upon his destruction. The sense conveyed to Ægisthus was: *For I should be a stranger to a calamity of my friends that most intimately concerns me*. But Electra really meant: *For I should be a stranger to an event the most dear among events that have occurred to me*, i. e. the most welcome. For συμφορά, see 1230. τῶν ἐμῶν can be both *my friends*, and τῶν ἐμῶν συμφορῶν.

1451. Besides the common ellipsis of ὁδόν after ἀνίω and κατανίω (comp. CEd. Col. 1562), we have here δόμον, i. e. εἰς δόμον understood. So we say in English: *I made for such a man's*, instead of, *I made my way for such a man's house*. Herm. thinks that there is a double sense here, and

that κατήνυσαν προξένον can also mean *confecerunt rem contra hospitam*.

1453. Wex, on Antig. 4, observes, that the natural order here would be οὐ λόγῳ μόνον (ἡγγεῖλαν) ἀλλὰ κατέδειξαν. These latter words being parenthetical, οὐ is repeated.

1454. πάρεστι, sc. ὁ θανάων. This agrees at least better with the form of the next verse. Otherwise ὥστε is used in the manner called pleonastic by Schaefer on CEd. Col. 1350, where Herm. gives it the force of *adeo*; but Mt. § 531, 2, supposes that it was at first used with reference to τοσοῦτον, or some demonstrative, afterwards omitted.

1458. ἀναδεινύναι πύλας ὁρᾶν, "*apertos ostendere fores ad spectandum*. Apte Erfurditius adscripsit Aristoph. Nub. 304, ἵνα μυστοδόκος δόμος ἐν τελευταῖς ἀγλαῖς ἀναδεικνύται."

1463. πρὸς βίαν φύειν φρένας, *to get wisdom perforce*. Comp. CEd. Col. 804, and γενῶν σῶμα, Ajax 1077.

1464, 1465. Herm. thinks that Electra opened the doors while saying these words, and meant that she had done all she could to bring Ægisthus into the snare, while he understood her as professing submission. — συμφέρειν, *to agree with, seek to please*. — τοῖς κρείσσοσιν, i. e. as she means it, Orestes and Pylades.

1466. I read εἶ here with Brunck, after Tyrwhitt's conjecture. For φθόνος and νίμεις, see Alcest. 1135, and Philoctet. 776. The sense is, *I see a sight, — the envy of the Gods apart, — that has happily taken place; but if divine displeasure ensues, I do not say so*; i. e. if the Gods see elation of mind in my words, I recall them. Herm. retains οὐ, the MS. reading, and translates the first clause thus: *video corpus non sine deorum invidia prostratum*; making φάσμα mean *the body presented to view*.

1470. βάσταζε, *lift*, sc. the veil.

1478. The sense is, *dost thou not perceive then all this while, that thou art holding discourse with the living as with the dead?* i. e. with him alive whom thou supposedst dead. The words are purposely dark and enigmatical.

1481. Render this, *though a good guesser (now), thou wert long in an error.*

1483. *ἄν σμικρόν*, sc. *ἦ*. The sense is, *though it be but little, let me say something*, i. e. I wish to say something, though it be little that you will allow me to say.

1485. The thought is, *for what gain can that one of mortals, involved in woes, who must at all events die, derive from delay?*

1488. *ταφεῦσιν*, sc. birds and dogs. Brunck aptly cites *Odys. iii. 259*, where this is threatened as the punishment of Ægisthus, if Menelaus should return and find him alive.

1491. *χωροῖς ἄν = χώρει*. Comp. *Antig. 1339*.

1495. A striking thought, which both prevents a stage death, and exhibits divine justice in a clear light.

1503. *ἦ μὴ φύγω σε;* The preceding words are to be supplied rather than *δέδοικας*, which Brunck expresses in his translation. *What! must I go before, lest I should escape thee?* Hermann and others read *ἦ* for *ἦ*. Orestes, in his reply, scornfully imitates his language, *lest, as for that matter, you should die to your mind.*

1505, 1506. *τήνδε δίκην*, i. e. *ῥεῖν*. — For *τοῖς πᾶσιν* — *ὅστις*, see *Antig.*

1509, 1510. *δι' ἐλευθερίας ἐξηλθες*, *camest out free*. For the phrase, see *Mt. § 580*. — *τελεωθέν*, *brought to a close*.

M E T R E S .

For the anapæst in the fifth place of v. 10, comp. Antig.
11. For δ' at the end of 1017, Antig. 1031.

77. Paræmiac. See v. 88. *ισ* is a spondee as in v. 150.

86—102. = 103—120. Anapæsts. V. 1. a monometer; vv. 3, 4, paræmiacs of the spondaic sort; the rest dimeters. In v. 87 all the MSS. have *ισόμοιος ἄηρ*; although the α of ἄηρ is properly long. Porson proposed to read *ισόμοιρ' ἄηρ*, which Dindorf follows. In two examples cited from poets posterior to Sophocles, ἄηρ has a short penultimate syllable.

121—136. = 137—152.

Verse 1. Glyconean. $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} | \underline{\quad} \cup \cup \underline{\quad}$ (B. See metres of Antig. at the beginning.)

2 = 1.

3. Glyconean (A) with a trochaic close, = Antig. 833. $\underline{\quad} \underline{\quad} | \underline{\quad} \cup \cup \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$

4, 5. Dactylic tetrameters.

6. Iamb. trimeter.

7. Antispast. and iamb. penthemim.

8. Dactyl. trimeter. (?) $\cup \underline{\quad} \underline{\quad} \underline{\quad} | \cup \underline{\quad} \cup \underline{\quad} \underline{\quad}$

9—12. do. tetrameters.

13. do. hexameter.

14. Iamb. dimeter catalect.

15. do. penthemim.

In verse 3, "Monkius recte monuit, *ἐννήμι* secundâ correptâ deberi metro dactylico, heroici versus leges se-

quenti, pariterque *ἴρην* in ictu ultimam productam habens." Herm. — Wunder calls v. 13 a dactyl. tetram. preceded by two *trochæi semanti*, i. e. trochees of double time. See Herm. Elem. iii. § 13.

153 — 172. = 173 — 192.

Verse 1. Parœmiac (spondaic, as v. 88).

2. Iamb. tripod.

3. Two Iamb. penthemim.

— — — — — | — — — — —

4 = 3.

5. Dactyl. hexameter.

6. Iamb. dimeter catalect. (*ἀχέων, θεός* dissyllabic by synizesis).

7. Iamb. ischiorrhogicus.

— — — — — | — — — — —

See Antig. 1310. (Iambus and antispast, according to Wunder.

8 = 7.

9. Dactyl. tetram.

10. Iamb. trim. catalect.

11 = 10.

— — — — — | — — — — —

12 = 3.

13 — 16. Dactyl. tetrameters.

17 = 7.

(Antispast and iambus, according to Wunder.

18. Antispast. and Iamb. penthemim.

— — — — — | — — — — —

193 — 212. = 213 — 232.

Verses 1 — 7. Anapæstic. Vv. 1 and 3 parœmiacs; the rest dimeters. They belong to the spondaic or free sort. See Herm. Elem. ii. § 32, 13.

8. Ithyphallicus.

9 — 12, 14. Anapæstic, and like the foregoing.

V. 1 of the strophe closes with a hiatus, which

is a license; and the final vowel of ἀμέγα is shortened. V. 2 is a paræmiac; v. 4, a monometer.

13. Dochmius. — ˘ ˘ ˘ ˘
15. Iamb. dipody and creticus. — ˘ ˘ — | ˘ ˘ —
16. Troch. dimeter catalect. — ˘ ˘ — | ˘ ˘ —
17. Iamb. dimeter. — ˘ ˘ — ˘ ˘ — ˘ ˘ —
- 18 = 17.
19. Dactyl. tetrameter. — ˘ ˘ — ˘ ˘ — ˘ ˘ —
20. Iamb. dimeter catalect. — ˘ ˘ — ˘ ˘ — ˘ ˘ —

233 — 250. Epode of the foregoing.

Verses 1 — 3. Paræmiacs (spondaic).

3 — 5. Dactyl. tetrameter, (or 5 may be anapæstic.)

6 — 10. Anapæstic dimeters (spondaic).

11 — 12. Three dochmii. — ˘ ˘ — ˘ ˘ — ˘ ˘ —

13 — 14. Two troch. penthemim. Comp. Alcest. 217.

15. Glyconean. (A.) — ˘ ˘ — | ˘ ˘ — ˘ ˘ —

16. Iamb. penthemim.

17. Antispast. and iamb. penthemim.

472 — 487. = 488 — 503.

Verse 1. Choriamb. dimeter with a basis, = Antig. 945.

2. Glyconic. — ˘ ˘ — | ˘ ˘ — ˘ ˘ —
- (one syllable longer than Antig. 336.)
3. Ithyphallicus.
4. Iamb. trimeter.
5. Iamb. penthemim., and iamb. tripody.
6. Iamb. tripody. — ˘ ˘ — — | ˘ ˘ — ˘ ˘ —
7. Logædic dactylic (one dact., two troch.). — ˘ ˘ — ˘ ˘ — ˘ ˘ —
8. Troch. dimeter catalect.

9. Iamb. dimeter hypercatalect.

10. Dochmius. — $\overset{\frown}{\underset{\cdot}{\cup}}$ — — $\overset{\frown}{\underset{\cdot}{\cup}}$ — —

11, 12. = 9, 10.

13. Glyconic, followed by an iambus and antispast.

— $\overset{\frown}{\underset{\cdot}{\cup}}$ — — $\overset{\frown}{\underset{\cdot}{\cup}}$ | $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ —

(The Glyconic part = Antig. 612.)

504 — 515. Epode of the foregoing. Vv. 4 and 10, cretici. All the rest iambs ischiorrhogici, according to Herm.

$\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ — $\overset{\frown}{\underset{\cdot}{\cup}}$; but verses composed of an iambus and an antispast, according to Wunder. $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ | $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$

824 — 836. = 837 — 848.

Verse 1. Iamb. dipody and choriamb. dimeter.

— $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ — — $\overset{\frown}{\underset{\cdot}{\cup}}$ — — $\overset{\frown}{\underset{\cdot}{\cup}}$ — —

2. Choriamb. dimeter hypercatalect.

3. do. monometer hypercatalect. with anacrusis. — $\overset{\frown}{\underset{\cdot}{\cup}}$ — —

4. Ionicus a minore. $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$ $\overset{\frown}{\underset{\cdot}{\cup}}$

5, 6, = 3, with a long syllable, pronounced apart, between them.

7 = 4.

8. Choriamb. dimeter with anacrusis.

— $\overset{\frown}{\underset{\cdot}{\cup}}$ — — $\overset{\frown}{\underset{\cdot}{\cup}}$ — —

9, 10, = 8, without anacrusis.

11. Choriamb. with a closing trochee.

$\overset{\frown}{\underset{\cdot}{\cup}}$ — — $\overset{\frown}{\underset{\cdot}{\cup}}$ —

According to Wunder, 1, 2 make one verse, and so 8 — 11.

849 — 859. = 860 — 870.

Verse 1. Cretic and troch. penthemim. (the middle syllable of *δειλατα δειλατων* being shortened.) (?)

$\overset{\frown}{\underset{\cdot}{\cup}}$ — — $\overset{\frown}{\underset{\cdot}{\cup}}$ — —

So Herm. Wunder.

2—4. Anapæstic : two dimeters and a paræmiac.

5. Dochmius. — $\overset{\frown}{\underset{|}{\text{—}}} \text{—} \text{—} \text{—} \text{—}$

6. Cretic dimeter. $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$
(the last syllable is anceps.)

7. Dochmius.

8. Iambus. (?)

9. Iambelegus, = Alcest. 876, 893, (iambic and dactylic penthemim.)

10. Logæd. dactyl. (one dact., two troch.)
 $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$

1058—1069. = 1070—1081.

Verse 1. Iamb. penthemim. and Anacreontic verse, =
Antig. 838, Prometh. 397.

2—3. Anacreontic (two in each line).
 $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$

4—5. Glyconeian (A).

6. Pherecratean.

7, 8. Anacreontic, as 2, 3, but with an anacrusis,
commencing v. 7.

The second foot in the latter half of v. 3 is an anapæst.
(1—3, 7, 8, can be divided into choriambic verses closed
by a logæd. dact.)

1082—1089. = 1090—1097.

Verse 1. Pherecratean, as emended by Herm., otherwise
dactyl. penthemim.

2. Epitrit. trimeter catalect. (troch. trimeter catalect.)

4. Choriamb. and trochee, = 836. (?)

5. Iamb. dipody, creticus, Ithyphallicus, = Alcest.
112, 113. (or rather cretic. dimeter with anacrusis and Ithyphal. So Wunder.)

6. Iamb. tetrameter.

7. Two iamb. penthemim.

1160—1162. Herm. says, that $\bar{\omega} \delta\epsilon\mu\alpha\varsigma \omicron\iota\chi\tau\rho\acute{o}\nu. \bar{\omega} \delta\epsilon\iota\nu\omicron\tau\acute{\alpha}\tau\alpha\varsigma$ is an anapæstic dimeter, interrupted by the interjections. He gives $\omicron\iota\mu\omicron\iota$ in both cases for $\omicron\iota\mu\omicron\iota \mu\omicron\iota$.

1232 — 1252. = 1253 — 1272.

Verse 1. Iamb. dipody.

2. 3. Three dochmii.

4. 5. Iamb. trimeters.

6. Bacchius. 511

7 = 4.

8, 9. Two iambs ischiorrhogici.

12 1 12 1 2 1 12 1 2 1 12 1

10. Dochmiac dimeter.

11. Iamb. dimeter catalect. and dochm. hypercatalect. . ~ / ~ ~ | ~ / / ~ /

12, 13. Iamb. trimeters.

14. Iamb. tripod. . . $\overset{\cdot}{\cup}$ $\overset{\cdot}{\cup}$ $\overset{\cdot}{\cup}$ — — —

15. Dochm. dimeter.

[illegible]

16. Cretic trimeter. $\underline{\quad} \cup \cup \cup \underline{\quad} \cup \cup \cup \underline{\quad} \cup \cup \cup$,
(or three pæones primi, according to Herm.)

1 ∪ ∪ ∪ 1 ∪ ∪ ∪ 1 ∪ ∪ ∪

17. Dochm. $\frac{1}{2} \frac{1}{3} \frac{1}{4} \frac{1}{5} \frac{1}{6}$

18, 19. Two Iamb. trimeters.

1273 — 1287.

Verse 1. Iamb. dipody and dochmius.

2. Dochm. and Iamb. dimeter catalect.

3. Iamb. dimeter. $\text{—} \overset{\text{.}}{\underset{\text{.}}{\cup}} \text{—} \overset{\text{.}}{\underset{\text{.}}{\cup}} \text{—} \text{—} \text{—}$

4, 5. Iamb. trimeters catalectic.

6. do. trimeter.

7, 8. Two bacchii.

9—14. As these lines are found in the text they are

9. Troch. pentapody, preceded by a creticus.

10. do. dipody.

11, 12. Iamb. trimeters catalectic.

13. Troch. dimeter.

14. do. pentapody.

Herm. inserts ᾠρ' before ᾠν, and ᾠ before τάλαινα. His lines are

1. Creticus. ὦ φίλαι.
2. Iamb. trimeter catalectic (ending at αὐδάν).
3. (the text imperfect, ἔσχον ὀργάν.)
- 4 = 2. (ending at κλύουσα.)
5. Trochaic dimeter (ᾠ τάλαινα — σε).
- 6 = 5. (dividing ἔχων).
- 7 = 5. (ending at ᾠν).
8. Ithyphallicus.

ἐγὼ οὐδ' form a crasis.

1384 — 1390. = 1391 — 1397.

Verse 1. Cretic dimeter.

$\overset{\cdot}{\cup} \cup _ \overset{\cdot}{\cup} \cup _$

So Seidler. Or two pæons quarti, according to Herm. and Wunder.

$\cup \cup \cup _ \cup \cup \cup _$

2. Dochm. dimeter.
3. Iamb. trimeter.
- 4 = 2.
5. Dochmius.
6. Iamb. dimeter.
7. do. trimeter.

1398 — 1421. = 1422 — 1441.

Verses 1 — 6. Iamb. trimeters.

7. Dochmius.

$_ \cup \overset{\cdot}{\cup} _ _ _$

8, 9. Iamb. trimeters.

10 = 1085, Alcest. 112, 113. Cretic dimeter with anacrusis and Ithyphallicus.

11 — 14. Iamb. trimeters.

15. Logæd. dactyl. (two dact. three troch.).

16. do. do. (two dact. troch. penthem.)

17, 18. Iamb. trimeters.

19. Cretic tetrameter with anacrusis.

20. Iamb. trimeter.
21. Antispast. and Iamb. penthem. (or, ending the first line at *παρόντων*, and *ῥοοίῃ*, we have Iamb. tetrameter catalect. and Ithyphallicus.)

1508 — 1510. Anapæst. dimeters.

Dread thou nothing for this is a friendly band
that has come with the fleet swiftness of
their pinions to this rock, after presiding
with difficulty on the mind of our father.
And the swiftly-whirling breezes escorted
me to the echo of the clang of steel heaved
to our walls, & banished my elemental looking
usurper, & I sped without my sandals in my
winged chariot.

88 (2d) Biology of Prometheus. In a place of
1214 3d Chorus
284 new characters in chorus code - 70 128

284 new characters
3d act (Prometheus + chorus
1/35. 560

43.5 2d act
560.907 {
560.907 {

560.907 {
560.907 {

